

Christian Education

Vol. XII

NOVEMBER, 1928

No. 2

ROBERT L. KELLY, *Editor*

Contributing Editors

O. D. FOSTER

ALFRED WMS. ANTHONY

ISMAR J. PERITZ

HERBERT E. EVANS

GARDINER M. DAY

*Published Monthly, Omitting July, August and September, at
Lime and Green Sts., Lancaster, Pa.*

*By The Council of Church Boards of Education in the
United States of America
111 Fifth Ave., New York, N. Y.*

October, 1928, to June, 1929

Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.00 per annum; ten or more subscriptions 75 cents each; 25 cents for single copies.

TABLE OF CONTENTS

	PAGE
<i>Editorials:</i>	
The Chattanooga Meetings	65
Quality of Students Pursuing Courses in Religion.....	66
Norms for Measuring a "Denominational" College, <i>Robert L. Kelly</i>	68
Community-Mindedness and Wise Public Giving, <i>Alfred W. Anthony</i>	72
The Lutheran Educational Survey	76
The Future of the Endowed College, <i>Trevor Arnett</i>	79
Changes in the Board of Education of the Methodist Episcopal Church	81
Where Missionaries are Trained	84
Participating in the Student Summer Conferences of the Young Women's Christian Association, <i>Katharine C. Foster</i>	85
Faculty Action on Religious Activities in Amherst College During the Years 1924-1928, <i>Arthur Lee Kinsolving</i>	89
The Place of Credit Courses in Religion in Tax-Supported Institutions, <i>M. Willard Lampe</i>	91
The Church and Religion at the State University, <i>W. E. Moore</i>	99
Developments at the University of California at Los Angeles, <i>O. D. Foster</i>	105
University Notes, <i>O. D. Foster</i>	110
In the Seminary World, <i>Gardiner M. Day</i>	113
Religion in the College, <i>Bowdoin College Report</i>	118
Department of Biblical Instruction:	
Christianity in Science, <i>Ismar J. Peritz</i>	119
Teaching the Bible at Davidson, <i>Kenneth J. Foreman</i>	122
Important Religious Books, 1927-28	128
The Worker's Bookshelf	130

Christian Education

Vol. XII

NOVEMBER, 1928

No. 2

EDITORIAL

THE CHATTANOOGA MEETINGS

Many individuals, committees and commissions are at work in preparation for the annual meetings of the Council of Church Boards of Education, the Association of American Colleges and allied interests. The general theme, "The College Teacher," seems to have fired the imagination of many friends of Christian education. We hope in the December number to furnish the essential features of the program in detail.

The meetings will be held in Chattanooga, Tenn., beginning Monday, January 7, and continuing until Saturday noon. It is anticipated that the largest group of educational workers who have ever been brought together in the South will assemble during what has come to be known as "Christian Education Week."

There will be an innovation in that many of the churches of Chattanooga will make Christian Education the theme of the services on the Sabbath, January 6. Many of the national Board of Education secretaries and college presidents will occupy the pulpits in the morning and there will be a mass meeting of all the churches willing to join in it in the evening.

The Council of Church Boards of Education will convene at the Read House, Monday morning, January 7, and remain in session throughout the day and evening and the forenoon and afternoon of Tuesday. It will adjourn at the close of the afternoon session until Thursday morning.

In the interim, on Tuesday night and Wednesday most of the denominational educational associations will hold sessions for the discussion of intimate problems. Among these will be the Educational Association of the Methodist Episcopal Church, South, the Presbyterian Educational Association of the South, the Southern Baptist Education Association, the National Lutheran Educa-

tional Conference, the Educational Association of the Methodist Episcopal Church, the Presbyterian (U. S. A.) College Union, the College Presidents of the Disciples of Christ, the Episcopal College Presidents, the Conference of Colleges of Congregational Affiliation, the Board of Education of the Five Years Meeting of Friends, and others.

On Thursday morning and afternoon, January 10, there will be interdenominational rallies devoted to the more vital ways of measuring good teaching and to the unifying and strengthening of Christian faith and experience through the educational and scientific approach.

The Association of American Colleges will have the last days of the week, opening with its annual dinner Thursday evening at the Read House, which will be headquarters for the meeting. Mr. Trevor Arnett, President of the Association and also President of the General Education Board, will speak on Thursday evening and preside throughout the sessions Friday and Saturday.—*R. L. K.*

QUALITY OF STUDENTS PURSUING COURSES IN RELIGION

The question is often asked, Are students of a high order electing courses in religion in our universities and colleges or are they the mediocre ones hunting snap courses where they acquire grade tags with little work and considerable pretense of piety? A correct answer to this inquiry will do much to strengthen or to weaken the claims the teaching of religion may have to make upon the curriculum builders of our institutions of higher learning. Neither those on the outside, interested in introducing these courses in our universities, nor the administrators on the inside, desire to provide camouflaged academic elevators, however well they may be oiled with pious suavity, or however free they may be from the creaking of scandal, to the coveted landing of the department of grade charities, even for the sake of retaining a few possessing the much needed brawn for the success of the team.

If hard, honest work is creditable and to be expected in any subject in the university, surely it is in religion. Anything else here is a scandal, a mockery and a lie to the very name of the

subject being taught, and academic ethics at least should banish unmercifully such ignominious usurper from its unmerited position. Religion is the most difficult of all subjects to teach properly and when it is "easy" either for the teacher or the student, it is a treacherous, undermining counterfeit. Had this fact been more generally understood and practiced, we would not have the difficulty we have today in giving the subject its rightful place in the American college and university curriculum.

Recently a study was made by Mr. W. L. Young, Director of the School of Religion of the University of Montana.

Two questions were asked: (1) What is the average record of the entire student body over the last year's work expressed in terms of grade points? (2) What is the average scholarship record of the students who have completed work in the school of religion over the same period of time? (Note that the second question does not refer to records made in the school of religion. It refers to the records these students made in all their studies.)

College Year	Average Grade Point per University Student	Average Grade Point per Student Taking Religion
Autumn	18.98	24
Winter	20.52	21.87
Spring	20.38	22.76

The foregoing shows that in all quarters the students in the school of religion were of a superior type. They were not the skin-of-the-teeth morons but rather those with ambition, ability and an appetite for hard work. While this may be a commentary on the personality and ability of the teacher, one can only wish more such commentaries might be written of similar situations. The department of religion not only attracts strong students but holds them, and from it we may look for genuine leaders who not only respect religion but who practice it.

The writer hopes this note will inspire other directors to make similar studies and he will be grateful for reports of their findings that might be passed on to others.—O. D. F.

* * * * *

President Henry T. Moore, of Skidmore College, has been elected Dean of the School of Education of the University of Michigan.

NORMS FOR MEASURING A "DENOMINATIONAL" COLLEGE*

ROBERT L. KELLY

In an ideal system for a college of the denominational type there would be certain permanent provisions such as (a) an entire faculty cordial to the religious life; (b) a college pastor; (c) curriculum instruction in religion, Biblical history and literature, and religious education; (d) a daily convocation; (e) one or more college churches; (f) various types of student religious agencies with varied provision for laboratory work in the community.

Ideally, all of these would be conducted on a voluntary or elective basis. The faculty who are not immediately concerned with the standard religious subjects should feel no compulsion to contribute their share to formal religious instruction, but should strengthen the religious life of the college as part of the day's work and play. The students should not be required to register for courses in religion, to attend convocation or church or to engage in religious or social service activities. They should do these things because to do them is a part of the quest for the abundant life. In not a few colleges these are today wholly voluntary and are successfully carried on as such. The whip of compulsion is always an admission of partial failure.

The constitutional method for the choice of officers and teachers is frequently intended to guarantee a faculty cordial to evangelical Christianity. If the constitutional provision is carefully enforced, the teachers of English literature and of history, of physics and of biology, of economics and of sociology, of mathematics and of language, will buttress continuously the work of the teachers of religion. They will improve, without cant or preaching, the rich opportunity afforded within their several fields for developing a unified theory of life orientation in the service of men and the worship of God. It has been discovered in conferences with faculty members that numbers of them

* Adapted from "The Occidental Colleges, Today and Tomorrow," Association of American Colleges *Bulletin*, May, 1928, pp. 335-339.

dealing with various subjects are not only seizing this opportunity but are enlisting the confidence of the students to such an extent that they are made confidants in the deeper issues of student life. These teachers are teaching religion by indirection, which, as has been said, is the most direct method of teaching that subject. With an entire faculty of such teachers the most important item in a program of religious instruction would be secured. The principle of imitation is still the greatest ally of the teacher. Through it the will to be and do is stimulated and may be aroused.

Where there is no college pastor and no college church in the institutional organization, the college loses the benefits which flow from a gifted personality so functioning and a well equipped laboratory, such as the college church is. These benefits are too well known to need elucidation here.

Definite commitment to the policy of carrying on a liberal college in the atmosphere of the religious life and of inculcating and encouraging the Christian spirit should have a chance of fuller realization. The environmental factors and the community life may be more fully controlled. In the belief of the writer, residence colleges are best served not by visiting clergymen except for special occasions, but by resident ministers who have full faculty status and who are gifted with especial insight into the needs and aspirations of young men and women. In some such way a college should furnish special teachers and preachers of religion—student leaders and fathers confessor—not amateurs but men and women highly endowed and equipped for this most important task. Some Protestant college should give an object lesson to all the rest by locating at the heart of the campus a chapel set aside for the daily use of students and faculties to which members of the college may resort in the midst of the day's work for relaxation, meditation and prayer. In this chapel, which should be a place of beauty as well as of seclusion, may be an organ and at stated occasions a choir, devotional reading, or other simple invitations to worship. Some of the Catholic colleges have achieved this high desideratum; a few of the Protestant seminaries have done so, and one state agricultural college has the courage to adventure in this domain. The plac-

ing of such a chapel on the campus and its successful functioning might be an answer to the charge sometimes altogether truthfully made that there is a wide gap between the stated purpose of the founders expressed in the charter or the constitution and the actual achievement of the college which calls itself Christian.

In one of our Western colleges there is in process a system of curriculum instruction in which three or four well-equipped and experienced men are participating as leaders. Much of the work is now on a compulsory basis. It is manifestly still in the experimental stage, and it is too early to evaluate it. Curriculum charts demonstrate that curriculum instruction in religion bulks large in the total program of the college. A test of real student interest will be afforded in the extent to which elective courses, over and above the required courses, are chosen in student registration.

No other agency has been invented or discovered to take the place of the chapel or convocation, where students and faculty may worship as a group and where the ideals of the college may be impressively and creatively set forth. The faculty committee at Amherst which has been studying the question of required Sunday morning service and chapel attendance there notes that religious services are necessary "for the dedication of the college corporately to the highest purposes for which it was founded." Social solidarity and spiritual unity can best be attained as frequent meetings are participated in generally by faculty and students. The convocation cannot be a highly specialized agency appealing to the few. It must draw all and serve all. In some of the colleges of the country not only do the faculty and students attend these exercises without compulsion but through the radio the fathers and mothers over a wide area join the group also and participate in the exercises. In others, the faculty frequently does not attend the chapel and convocation exercises. Such attendance is perhaps the acid test of the faculty's sense of responsibility for the college program as a whole.

The highest type of religious experience is achieved not by the usual passive methods which ordinarily characterize the classroom, the convocation and the church, but by actual participation in opportunities for rendering service to others. Through

the various student organizations, local and intercollegiate, opportunities within the college community and without for the realization of these values may be afforded. Through their means much may be done to socialize the student life. Such associations are aids to student self-expression, which a college neglects to the peril of its highest service.*

The University of Southern California at Los Angeles will broadcast its chapel programs, held every school day but Friday from 9:55 to 10:15, through a remote control connection between the University and Station KHJ, Los Angeles, it has been announced. These programs are in charge of President R. B. von KleinSmid and Dr. Bruce Baxter, University chaplain, a typical chapel period consisting of an organ recital; singing of hymn and responsive reading led by President von KleinSmid; organ number; five-minute inspirational address by Dr. Baxter, and closing organ selection.

* * * * *

The idea that nature is at bottom benevolent has now become well nigh universal. It is a contribution of science to religion and a powerful extension or modification of the idea that Jesus had seen so clearly and preached so persistently. He had felt that benevolence and preached it as a duty among men. Modern science has brought forward evidence for its belief. True, it has changed somewhat the conception and the emphasis, as was to have been expected, for it is this constant change in conception with the advance of thought and of knowledge that we are here attempting to follow but the practical preaching of modern science, and it is the most insistent and effective preacher in the world to-day, is extraordinarily like the preaching of Jesus . . . Modern science walks humbly with the Lord its God.—*Robert A. Millikan.*

* To make a specific suggestion, the pre-ministerial students might be brought together for group thinking and planning in preparation for their life work. See account of the Davidson College Ministerial Band, "Davidson College, A Diagnosis and Prescription," CHRISTIAN EDUCATION, May, 1926, p. 348.

COMMUNITY-MINDEDNESS AND WISE PUBLIC GIVING

ALFRED WILLIAMS ANTHONY

Back of action lies invariably some kind of philosophy. Sometimes the philosophy is what may be termed idealistic; it is a forward look with an effort to think through and study what ought to be. There is another kind of philosophy which arises out of a clear recognition of principles involved in past action and is summed up as the teaching of experience. The latter is the more effective. One concrete example in the minds of most people is worth a score of theories.

Mr. Pierce Williams, Director of the Association of Community Chests and Councils, permits us to quote statements which set forth a philosophy drawn from keen observation of actual tendencies and experience in the creation and handling of wealth. Without using too freely quotation marks, his statements include the following:

In the United States, as philosophers have remarked, spiritual development has been on a purely individualistic plane. Here the individual has greater freedom of action than anywhere else in the world, at any time in the world's history. This has a bearing on our problem of wise public giving.

John D. Rockefeller, Sr., is quoted as saying recently that it is the duty of a religious man to get as much wealth as he can. In this somewhat elliptical statement he gave a true reflection of the American spirit. The Christian impulse as it works in and through the American compels him to concentrate his physical, mental and spiritual energies on some task. Where, as in the United States, natural resources are so boundless and opportunities for exploiting them so unrivalled, it is more than likely that the man who concentrates all his powers on the task of material advancement will become rich. In so doing he develops his own character and enriches his own personality. Spiritual development is not barred by this material and mental growth. Likewise, intensive concentration on the daily task, even where it is one of material advancement, often contributes to the devel-

opment of an austerity of conduct, a self-discipline, on the part of the American of great wealth, which makes impossible any such degree of personal extravagance or self-gratification, as often characterizes the man of wealth in Europe. As a result of the operation of this force in American life, a condition is coming about where it is increasingly difficult for many men of great wealth to spend more than a fraction of their wealth upon themselves and their families.

Fortunately, this intense individualism has gone hand in hand with a sense of community responsibility. Many of the possessors of great fortunes recognize that in the amassing of their wealth they have had the collaboration of the entire community. This conviction is manifesting itself in a desire on the part of an increasing number of wealthy Americans to turn back to the community the surplus of their wealth over and above their legitimate personal and family requirements.

All indications point to a steadily growing surplus of privately acquired wealth in this country available for public uses. We need not fear that this growing wealth will not be used for charitable purposes. That much is certain. The problem (which grows more pressing every day) is, how to bring about the wisest possible use of this surplus wealth in order that the community welfare may be promoted and not hindered.

A major question which arises in connection with any campaign of education is the form which control over the distribution of this surplus wealth shall take. The question may be stated as follows: Which is more in the public interest, (1) for the donor himself to select the specific objects to which his wealth shall in the future be applied; or (2) for the donor to vest full authority and discretion in the community to decide the ways in which his wealth shall be applied to the public welfare? [Girard College, with its meticulous specification of how the college was to be run, may be cited as an example of the former; the Rockefeller and other foundations as examples of the latter method.]

An impartial investigation would doubtless show that the current is setting against too specific designation of the future use of charitable funds.

That there is such a tendency seems evident in the recent growth of foundations and other forms of charitable trusts, where income (and sometimes principal) is distributed by a "Committee of Distribution." Thoughtful philanthropists seem to be more and more of the opinion that they should give to the community the right to decide the ways in which their wealth should be applied to the public welfare. Julius Rosenwald, in making a gift recently, said: "Being an optimist, I have confidence in the future. I believe we of the present should not try to guide the destinies of oncoming generations. I believe that large gifts should not be restricted to narrowly specified objects, and that under no circumstances should funds be held in perpetuity."

The conventional assumption that the donor himself should choose the specific objects of his benefaction seems to be based on the belief that the donor is already in touch with charitable activities through which his own charitable wishes can be carried out. However, is it not nearer the facts to say that the choice of the average donor is more likely to be the result of persuasion and influence skilfully exercised by the administrator of some charitable organization? Every man of wealth is pursued by a host of influential suppliants for funds, and the competition for his attention and a share of his wealth is increasing all the time. One wonders if this competition is not likely to defeat its own purposes.

In this connection may we not justifiably maintain that the tendency of our time is away from individual charity to community charity? The community chests now functioning in over 300 American cities are a manifestation of this new spirit. In the community chest city these various groups are brought together in close affiliation. In signing a pledge card to the community chest the donor authorizes a "committee of distribution" (the community chest budget committee) to apportion his gift according to its best judgment of the needs of the community.

Is it not logical to look for a corresponding strengthening of the community approach, at the expense of the individualistic approach, in the case of so-called capital gifts, or endowments for charitable purposes? If social efficiency is better secured through each individual making his *current* contribution in such a way that it shall be distributed by a committee of distribution representing the entire community, why is it not logical to apply this same principle to *capital* gifts?

Nevertheless, the practice has become increasingly common in recent years, for the donor to provide, in the instrument of trust, a means for the selection of another charitable beneficiary, if, for any reason, his own choice fails. Is not the granting of full discretion to a committee of distribution as to the application of the charitable fund the logical development of this present tendency? If it is wise to provide a means by which society can decide the use to which charitable funds are to be put in case the donor's own choice fails, why is it not still more logical to give that discretion to the community in the first instance?

Such considerations as these now stated, made by Mr. Williams, necessitate the determination of what is a "community." It is the old problem of local option and local self-government—how small, or how large, shall be the unit of government, or of decision? The foregoing comments and suggestions relate naturally to communities in the sense of cities. If charities are contemplated which have a wider execution than in any one city or in an area which is ordinarily called a community, who shall then have discretionary power in the distribution, or redirection, of charitable funds?

This is a problem full of perplexity at present for those who have social well-being at heart. A group of very able men have been for several months baffled to know how to constitute a committee which shall function fifty years hence, to then determine whether a charity now established has a continuing value and further service to render. This group has not yet seen precisely the way for designating the individuals who shall in a future time form the committee of discretion.

THE LUTHERAN EDUCATIONAL SURVEY

On October 15 the Board of Education presented to the Bien-nial Convention of the United Lutheran Church at Erie, Pa., its report of the college survey completed after two years' study at its behest by educational experts of Columbia University. We are indebted to the Publicity Bureau of the National Lutheran Council for the following statement concerning the survey, which was presented to the Board of Education by the College Survey Commission in June. It is expected that the full report will be issued in book form (three volumes) the last of November.

CHURCH COLLEGE SURVEY COMPLETED

Meeting at Teachers College, Columbia University, New York City, June 27th to 29th, the Board of Education of the United Lutheran Church in America received the final report of its College Survey Commission, representing two years' investigation of the work, personnel and equipment of twenty-one United Lutheran Church colleges, junior colleges and academies throughout the United States and Canada. The report, consisting of more than 2,000 typewritten sheets bound in nine volumes, was presented in person by the three members of the Survey Staff—Dr. R. J. Leonard, head of the School of Education of Teachers College, Columbia University, and Dr. E. S. Evenden, of the Department of Education, as co-directors, and Dr. F. B. O'Rear, of Teachers College, assistant director.

In presenting the report Professor Leonard called particular attention to the fact that the educational work of the United Lutheran Church in America is based upon a more progressive underlying principle than that of any other American denominational board of education. He cited that section from the constitution of the Lutheran Board adopted in 1918 which states:

It shall have authority to prepare general surveys of educational standards; to investigate any phase of educational work and make recommendations to institutions and synods; to appoint pastors and other agencies for the prosecution of religious work among students; to publish literature covering the various phases of its work under the direction of the Executive Board (of the United Lutheran Church in America); to cooperate with synods in the establishment of new institu-

tions where approved by the United Lutheran Church; to receive and disburse contributions for educational purposes and to hold and administer bequests and trusts for such purposes and to perform such other task as the United Lutheran Church may assign it.

Various chapters in the report of the Commission are an intensive study of the effectiveness of administrative work, the curricula, buildings and equipment of the institutions, the student life and activities with reference to extra-curricular student activities and their relation to scholarship, endowments and methods of financing, salaries of faculty members and "teaching load," the relationship of location of each institution to its supporting Lutheran and non-Lutheran constituency, the work of the church at various non-Lutheran institutions throughout the country, and a comparative study of denominational boards of education. It is the first time in the history of American education that such a study of denominational boards has been made. And it is likewise said that the entire report is more complete than anything of the sort ever before attempted. Throughout the nine volumes charts, maps and graphs in great profusion illustrate and compare the institutions surveyed. Each institution has been visited personally by two of the directors and at least three other experts from among the graduate students at Teachers College. Throughout the period of the survey the professional staff has had the cooperation of a Survey Commission consisting of Dr. Howard R. Gold, chairman, New Rochelle, N. Y., Glen M. Cummings, Esq., Cleveland, O., Dr. J. Henry Harms, Philadelphia, Pa., Rev. C. F. W. Hoppe, New York City, Dr. Marion J. Kline, Altoona, Pa., Mrs. Wythe F. Morehead, Salem, Va., Dr. E. P. Pfatteicher, Philadelphia, Pa., and Prof. Hugo C. M. Wendel, New York University.

In presenting the report to the Board, Dr. Gold, chairman of the commission, said:

The Survey Commission was charged by the Church to make a scientific study of its colleges and academies and junior colleges. This has been done to the complete satisfaction of the Commission. If the report in some respects seems to be exceedingly direct and frank, it is because that is the kind of survey the Church requested. We are transmitting to the Board of Education a remarkably large body of data carefully evaluated. The recommendations growing out of this data

we believe are warranted by the facts, and if carried out by the institutions concerned, will be exceedingly helpful.

An advisory committee, consisting of Dr. Luther A. Weigle, Dr. Charles P. Wiles, Dr. Clyde Furst, Dr. George J. Gonga-ware, and Dr. George F. Zook, which reviewed the report of the survey before its presentation to the Board, issued a statement from which the following is excerpted:

The Advisory Committee understands that the Survey Staff necessarily restricted its examination to the material and personnel phases of the institutions, without any attempt to define, interpret, or evaluate the strength, the genius, or the spirit of the Lutheran Church. Nevertheless, the Survey Staff has done an outstanding piece of educational work. There is evidence that the staff has taken extraordinary care to obtain extensive information on which to base its report and that this information has been verified in numerous ways, including extensive correspondence and personal visitation to the colleges.

Attention is called also to the fact that for the first time in the conduct of an educational survey a large number of important features in connection with college life, which have hitherto not received adequate attention were carefully investigated. New types of data also were secured and better scientific methods were employed, evaluating the large amount of information obtained, than have been employed in any similar study. The result is an institutional comprehensive study of values.

Without the assistance of numerous graduate students at Teachers College, the large contribution of service rendered by the Carnegie Foundation, and the tremendous efforts of the Survey Staff, it would have been quite impossible to produce so remarkable a report. The report is certainly worth several times what it cost, and the United Lutheran Church may well take pride that it has set a superior standard for surveys of denominational colleges which will indeed be difficult for others to follow.

Acting at the suggestion of its Survey Commission, the Board adopted two types of recommendations, one group referring to the organization and functional activities of the Board, just presented to the United Lutheran Church at its biennial convention at Erie, Pa.; the other group referring directly to college boards and the synods supporting the institutions, to be made public when the entire report is published in printed form, late in November. Because of extraordinary circumstances, the Board voted further to submit immediately certain of these recommendations directly to the institutions concerned.

THE FUTURE OF THE ENDOWED COLLEGE

Dr. H. O. Pritchard, General Secretary of the Disciples Board of Education, recently raised the question with Mr. Trevor Arnett as to the effect the raising of tuition fees would have on the life of the endowed colleges. Mr. Arnett replied thus:

As to the point which Dr. Pritchard raises, how education in endowed colleges can be supported by the student and contrasting it with the idea that the state should furnish education free, you understand that that is not a new condition. We now have privately supported institutions and state supported institutions. The privately supported institutions have been raising their fees constantly; in fact, recently the average fee in 150 institutions whose records I examined was found to be just 69 per cent higher than it was in 1920. So that there are at the present moment those two ideas of education; the free education furnished by the state on one side, and privately supported education supported by philanthropy, and in a larger measure by fees from students on the other side. The colleges are responding to this suggestion to some extent, that the students might well be asked to pay a larger proportion of the cost. That is evidenced by those figures that I have just quoted to you, namely, 69 per cent increase in tuition since 1920, and I think, as I have stated before, that in the minds of many people there always will be an opportunity for the privately supported institution in this country, and there will be reasons in the minds of many people why in their own individual cases they would prefer to go to a privately supported institution, even if they could go at the same time, or at least if they had the choice of going to a state institution where there was not very much tuition charged.

But I think it is interesting to note that in some of the state institutions whose reports were examined, they have increased their tuition fee to a much higher percentage since 1920 than the privately supported institutions studied. In the institutions that I have investigated, I found that the state institutions increased their fees 100 per cent since 1920 as against 69 per cent in the privately supported institutions. This does not mean, of course, that the state institution is charging a higher fee than the privately supported one, but it is bridging the gap between the two institutions rather rapidly. I am not at all disturbed about the question you asked, Dr. Pritchard, which implies, of course, that the pri-

vately supported college will be put out of business. I don't think it for a moment. I think all of the evidence which we have seen during the last ten years has shown us that the privately supported college now is stronger than it was then, more people are going to it, the fees are much higher, and, as you know, they are being made higher all the time.

Upon recommendations based upon the survey of the Northwestern Classical Academy at Orange City, Iowa, by the Council staff, the institution opened this fall as a junior college. Although an enrolment of only twenty students in the freshman class was anticipated by the authorities, a registration of forty students is reported. This experiment will be watched with interest as it may blaze the trail for other secondary schools under church direction whose present function seems to be in jeopardy. Is the junior college to become a powerful ally of the churches, as the public high schools largely occupy the place formerly held by the academies?

* * * * *

It is a truism of all kinds of business that courtesy pays.

An Ohio historian, J. H. Galbraith, has discovered the reason why James A. Garfield entered Williams College when he had been undecided whether to matriculate there, at Yale or at Brown. He addressed letters of inquiry to the presidents of all three, receiving the usual conventional replies, but with one important difference. His answer from the ever-famous Mark Hopkins of Williams added the cordial line: "We shall be glad to do what we can for you." Impressed by the courtesy of this response, the future President of the United States decided to go to Williams.

* * * * *

The ideal college education seems to me to be the one where a student learns things he is not going to use in after life by methods that he is going to use. The former element gives the breadth, the latter element gives the training.—*Arthur Twining Hadley.*

CHANGES IN THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

Broad changes in its administrative organization were effected by The Board of Education of the Methodist Episcopal Church at its last meeting. Four years ago the Church merged its Board of Education, Board of Education for Negroes, Board of Sunday Schools, and Epworth League under the title of The Board of Education of the Methodist Episcopal Church. At the recent meeting the Board, acting under the recommendation of its corresponding secretary, Dr. William S. Bovard, voted to further simplify its administrative organization by arranging its departments under two main divisions.

A two-fold classification of our responsibilities is normal, namely, a Division of Educational Institutions including all the interests relating to educational institutions, the institutions that are self determining and those for whose administration the Board is responsible, our special responsibility for a group of secondary schools in the South, the Wesley Foundations, theological education, and the Student Loan Fund.

Under the other Division, of Religious Education in the Local Church, to be classified all functions relating to Church School and Epworth League and field programs directed by those agencies.

Under the general administration of the corresponding secretary to be the interdenominational relations, inter-board cooperation, the general field approaches on behalf of income and the goodwill of the Church for the cause, the general publicity of the Board, and the financial system as directed by the comptroller.

The resignation of Dr. Abram W. Harris as a member of the staff was accepted.

Dr. Albert D. Kirk, President of Southwestern College, was elected to direct the Division of Educational Institutions and Dr. Merle N. English, pastor of First Methodist Episcopal Church of Oak Park, Illinois, to head the Division of Religious Education in the Local Church.

The following memorials in appreciation of the work of Dr. Harris and of Dr. John W. Hancher whose connection with the Board ended in May, were adopted.

Resolution of Appreciation Sent to Dr. Harris

It is with regret we learn that Dr. Abram Winegardner Harris, after a long and noteworthy career as an educator, and as a layman frequently chosen for highly responsible services, is to sever his connections with the Board of Education.

He was graduated with honors from "Old Wesleyan" in 1880, whither he soon returned for several years as a loved and inspiring teacher. He became one of the earliest directors of the Office of Experiment Stations in the United States Department of Agriculture, and then President of the University of Maine where he was regarded as one of the most successful university presidents in the country.

In 1901 he became the first Director of the Jacob Tome Institute at Port Deposit, Maryland. His love for boys, his deep interest in secondary education, and his administrative genius enabled him to make this large financial investment a significant educational success.

He was then elected President of Northwestern University, Evanston and Chicago, Illinois, where he spent ten most fruitful and eventful years.

At the General Conference of 1916, he was elected Corresponding Secretary of the Board of Education, succeeding Bishop Thomas Nicholson in that office. His administration was notable for consistent advancement of standards and policies and for sympathetic interdenominational cooperation. He made vital contributions to the educational interests of the church during the Centenary period.

He was a most helpful member and secretary of the Commission on Unification and for many quadrenniums almost an habitual member of the General Conference.

During the forty-eight continuous years of his distinguished educational career, Dr. Harris has always been a courtly gentleman, a diligent and devoted servant of the Church. It would be impossible to detail his many and varied activities. Much of his work has been of outstanding national significance.

Dr. Harris cannot retire from the affection of a multitude of former students and of his associates in office. We desire to place on record the appreciation of the Board of Education for his work for our educational institutions. Wherever he goes he may be assured of our prayers, our best wishes, and our abiding regard.

Resolution of Appreciation Sent to Dr. Hancher

We wish to express our appreciation of the great service which Dr. John W. Hancher has rendered the Church and the Board of Education. After several notable pastorates and signally successful years as a college professor and as president of Black Hills College and Iowa Wesleyan College, he became in 1912 an officer of the Board of Education. During these succeeding years he led in the raising of over one hundred million dollars for Methodist educational institutions. In addition he aided in securing an endowment fund of a million dollars for the Board of Education.

Whereas Dr. Hancher is severing his relation with the Board of Education we desire to record, not only our deep appreciation of his remarkable contribution to the cause of Christian Education, but also to assure him of the abiding place that he has in the esteem of his former associates and of the great host of friends throughout the Church.

An institution upon the general plan of Robert College, a non-sectarian, non-political American college, to be known as Athens College, has been established. Professor Edward Capps, of Princeton, formerly United States Minister to Greece, is the moving spirit, backed by a group of influential Athenians who have agreed to provide \$500,000 for buildings. A site has been donated. Elihu Root and Dr. John H. Finley have accepted membership on the board of trustees.

* * * * *

An investigation of David T. Rolands, of the finance department of the Wharton School of Finance and Commerce of the University of Pennsylvania, discloses the fact that contrary to the present tendency to prefer young men for college executives, the leadership of business and industrial organizations is in the hands of men whose average age is sixty years or more. The average age among the bank and telegraph and telephone executives is fifty-six years. Among the industrial organizations the average age of the presidents is over fifty-nine years and among the railroads over sixty-three years. Oldest as a group are the financiers whose average age is more than sixty-four years.

WHERE MISSIONARIES ARE TRAINED

Each year the Board of Foreign Missions of the Presbyterian Church holds a conference with its new outgoing missionaries and the information given about the institutions attended by those who devote themselves to such sacrificial service forms the basis of the following table, which enables one to visualize the sources of professional leadership in the foreign field.

Does it not seem a tragedy, in view of all this, that the Board of Christian Education, because of its deficit, has been compelled to drop entirely its usual appropriations to some university centers, to reduce its appropriations to others, and seriously to curtail the assistance given to colleges? When will the Church make good these losses?

Is not the Church penny-wise and pound-foolish when it suffers the slightest retrenchment of work among these promising young people, from whom must come the leaders of tomorrow?

	1919	1920	1921	1922	1923	1924	1925	1926	1927
Total outgoing missionaries	118	121	99	96	119	53	64	79	66
From state and non-church universities and colleges	35	33	32	37	35	15	22	17	14
Others taking graduate work in state schools	7	6	7	8	19	11	8	11	2
From Presbyterian colleges	40	30	28	27	44	19	23	23	22

—*The Presbyterian Advance*

The most accurate test of life of any kind, anywhere, from protoplasm to man, is growth. If you wish to find out whether certain bacteria are dead or alive, place them in a suitable medium: if they are alive, they will grow; if they are dead, they will not grow. By the same infallible test you may find out whether a person is intellectually alive or not.—*Daniel L. Marsh.*

PARTICIPATING IN THE STUDENT SUMMER CONFERENCES OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

KATHERINE C. FOSTER

For a period of years representatives of the various church Boards of Education have been invited to attend the student conferences of the Young Women's Christian Association. As the conferences have developed in their program of education and in the policy of encouraging student leadership in all affairs of the management, there has come to be a change in the functions of conference leaders—in fact, the titles formerly familiar to conference attendants have become obsolete. No longer is there the same reference to "executives" and "distinguished leaders," but we find a combination of youthful and mature fellow-seekers in the "Christian-way of life." The authority of experience has not been abandoned, but dogmatic assurance and the unquestioned wishes of the adult presiding officer are no longer felt.

In the words of the National Student Council of the Young Women's Christian Association, the purpose of the Student Conference now is:

To help the students who come and through them the students on their campuses to an increased knowledge of Jesus and of the Christian life for today.

To provide ideas and experiences for growth in Christian character.

To investigate those areas of the students' lives in which they are most perplexed.

To make available to the students as friends and counselors people whose Christian lives are contagious and whose experience and knowledge in the perplexing areas will be helpful.

To give skill and technic in working out a Christian program for groups and for individuals.

Relating interests of girls to the actual application of the objectives of the Association involves responsibility for inter-

preparing and developing the meaning of worship and introducing definite Bible study, especially of the life of Jesus, a comprehending knowledge of foreign students, more wholesome adjustments in the relationships of men and women to their work and to their home life. It also involves contribution of information and the opportunity of experience for students in the life and thought of the church.

At any of these points the National Student Council believes that the representatives of the church boards may render valuable assistance in a conference. It has been suggested that these representatives may fulfil any or all of the following functions in a Student Conference:

Contribute in discussions the experience of the church in the past and show the place of the church in the life of today.

Give information concerning the program of the church and its vocational opportunities.

Advise with students concerning their church situations and the planning of church activities in their communities.

Aid inquiring and critical students having religious questions.

Contribute to the discussion at hand their own Christian experience and point of view which, when valid, may lead the discussion to a new level. This contribution may be more valuable when the representative is a member rather than a leader of the group.

Serve as conference leaders, and as specialists or resources on a given theme, as vocational guidance, worship, Bible study, relations with men, international relationships.

Live among the students as people whose lives show an experience of God which is worth the students' search.

Representatives of denominational boards made the following observations upon the conferences in the summer of 1928:

—As to the relationship of the church representatives—there is no question in my mind but that they are very much needed there, but not to recruit students for life work or church work. In the first place, the university older students are pretty apt to repudiate the church and I believe that is perfectly normal. I did. To them especially in these days no institution is worth much. The values inherent in institutions become patent to them much later in life. So it is not a sympathetic

time to tie them up with church, and if you did tie up a few, those few would be liable to be the very ones that the church is already too full of.

I really believe much could be done in backing up the whole program of the church in its student program through an increasing and intelligent bearing of the messages from these conferences to our church groups.

—For an hour and a half one afternoon, we had a very worth while discussion on some of the topics which were suggested in the instructions which had been sent. There was not a girl among them who had ever heard of the 'Young People's Program', or whose Christian Endeavor had ever been visited by the denominational young people's secretary. I had a very busy time of it and hope we accomplished something. No wonder they all thought missionaries were old fogies. They didn't know the first thing about them. This has been a rich and wonderful experience for me, and I feel that I have gained in many ways.

—We decided that from what various girls have asked us individually there was an opportunity for more discussion on the subject of church relationships. On the basis of the second part of the new student purpose, 'We, the members of the Young Women's Christian Association of _____, unite in the desire to realize full mature life through a growing knowledge of God. We determine to have a part in making this possible for all people. In this task we seek to understand Jesus and follow Him.'

We called a meeting of all students and leaders who wished to think further about their place in the church today; the room was full.

The most helpful thing to me out of the whole discussion was the frank 'wanting to know' attitude on the part of everyone. While we did not find any Student Volunteers or, as far as I know, sign up any definite girls for life work, we found many wide awake minds ready to be shown and to be used when they were sincerely satisfied as to the right way to work.

Evidently the students, like the Indian Road, want Jesus, and feel his challenge more intelligently and more really than ever before, surely more than when I was a student.

Procedure for another year recommended by the Federated Student Committee follows:

In the light of the experiences reported by the church board representatives and the conference committees, we recommend that the plans for church board participation in the conferences of 1929 be built upon the conferences of 1928.

We further recommend that the regional conference planning committees advise the church boards through the Federated Student Committee of the part the church boards should have in the conference, and that this should be done early in the year.

A request is made of the church boards that when they are invited to name representatives to serve upon regional conference planning committees of the Young Women's Christian Association, that such responsibility may be taken in all seriousness, for it has been learned that through participation in the preliminary plans for the conference, a contribution of greater value may be made often by the representatives of the church than in attendance upon a conference. Through the committee there may be contributed an understanding of present-day tendencies in the work of the church affairs of this nation, the wider outreach of the church in its mission program, and in turn there may be gained an increased understanding of the life and thought problems of students today.

In student work one never "finally arrives," as youth continues to grow, and in the case of the summer conferences it is the hope of the Federated Student Committee that out of each year's experience there may come greater wisdom as to the part which may be filled by the representatives of the church in these important gatherings of purposeful seekers for the truth of life.

It is clear that the benefit of a college education consists not in the abundance of opportunities that have been neglected. It consists in the firmness of moral and intellectual fibre which have been developed in the college.—*A. Lawrence Lowell.*

FACULTY ACTION ON RELIGIOUS ACTIVITIES IN AMHERST COLLEGE DURING THE YEARS 1924-1928

ARTHUR LEE KINSOLVING, Rector, Grace Church, Amherst

Amherst's share in the wide-spread student opposition to compulsory religious activities is probably about normal. It is also no new phenomenon. Dean Woodbridge, of Columbia, eminent trustee, and deeply concerned for the religious welfare of the college, confessed to having written editorials during his student days denouncing compulsory chapel.

There was a division of opinion within the Amherst student body about daily morning chapel. The protests of the students here were aimed largely, however, against required church attendance on Sunday. A faculty committee was appointed in 1927 which recommended that church and chapel be put under one system, making a total of eight units of attendance per week, the church service to count as two chapels. They advocated liberalizing the allowance of cuts so that all students might have one more absence than had been allowed heretofore. The system provided that by regular chapel attendance a freshman or sophomore who retained conscientious objections against Sunday church going might remain absent without penalty, and juniors and seniors were required to complete only half the total of units of attendance.

At the same time the Sunday service was considerably shortened. It was aimed to conclude it within half an hour. It was made too a vesper service to be held at five o'clock Sunday afternoon, that hour being considered more apt for devotion.

These provisions were passed by the faculty and at the beginning of the next academic year it was evident that there had been a great change for the better. The old Sunday morning church, under the disgruntled hostility of the students, was really a great enemy to religion. A very different atmosphere prevailed from the start in the new vesper service. The one conceivable ground of antagonism which has lingered is that Sunday church restrains the freedom of wandering over week ends.

The morning chapel service was moved from 8.15 to 7.50 A. M. in order to conclude all classes before lunch. There long seemed a distinct disadvantage to have religious services just after a hasty, often unfinished breakfast. Last spring the faculty voted to hold chapel at 10.50 A. M. instead. This seemed in line with the trend in various other colleges. It offered an opportunity to many married professors to be there who would have found it most difficult at 7.50, and already it has brought about a much happier student frame of mind in regard to chapel.

During the past four years there has been an attempt to make chapel more a devotional service of family prayers for the college rather than what it had become, a rostrum for speeches on every conceivable subject, frequently with no reference to religion.

Real problems remain. It is almost too evident that chapel is still not a really devotional exercise and that the benefit of prayer is rarely availed of there, however these problems are created. The required character of the exercise and the gathering monotony of its regularity contribute difficulties. We may report, however, an enhanced benefit from chapel and church services, evidencing a more reverent atmosphere and entered into with a readier spirit.

After a visit to Wesleyan University last December, as a speaker at the college Parley on Religion, Rabbi Stephen S. Wise wrote: "When I visited Wesleyan last December I saw college youth wrestling with religion as with a problem of life—and religion, neither dogma nor sect, neither church nor denomination, but just religion. . . . I felt and saw that here was a quest for fundamentals, an attitude toward religion not of cynical disdain, but of reverent inquiry and quest."

* * * * *

Bishop McMahon recently announced the appointment of the Rev. Q. F. Beckley, O. P., as permanent chaplain at Princeton University. It is the first time that a Catholic chaplain has ever been assigned to Princeton. Father Beckley is a Dominican Father connected with St. Vincent Ferrer's Church in New York City.

THE PLACE OF CREDIT COURSES IN RELIGION IN TAX-SUPPORTED INSTITUTIONS

M. WILLARD LAMPE

There is no doubt in the mind of the writer that the majority of religious workers among students have the conviction that their work will be most successful as they excel in one or both of two directions, either as pulpit preachers or as class-room teachers. This is true not only of those who are now in this work, but even more of those who would like to get into it, and the number of the latter remains at a fairly high level. From the letters which have come to my desk during the past few years from pastors who feel that they have completed their work in their present positions, and from conversations I have had with such, I have a fairly clear mental picture of the kind of a call the average unsatisfied or ambitious minister would like to receive; it is a call either to a church in a college town, or to an educational institution as professor of religion. All of us who work among students know perfectly well how inadequate our program would be if it were confined to the work of the pulpit or class-room, but most of us in our heart of hearts feel that it is at these two points our training as ministers will mean most to the young men and women under our care. Other lines of activity such as administrative work, pastoral work, social work, social service, personal guidance are all important and necessary, but none of them or all of them together give quite the opportunity we seek. We enjoy a reasonable amount of all of these other activities, but primarily we want to preach or teach.

Some will feel that this is a false analysis of the relative values in the methods of student work, and I agree. Many of the most successful workers have not been primarily preachers or class-room teachers, but personal guides and pastoral counselors, and they have gloried in their profession as university pastors. But I think I have described the prevailing and increasing tendency. At least all of us will agree that the quality of preaching in these student centers is tremendously important and also that there will never be an adequate program until it includes the high-grade teaching of religion.

Credit courses in religion in tax-supported institutions are needed for the same reason that they are needed in church colleges. Students need to study religion with the same thoroughness that they are supposed to study anything else. They need to know the historic facts about it, the present sanctions and justifications of it, and the basis of an intelligent personal faith. They need the grip upon religion which comes only with honest intellectual effort. As fathers and mothers of the next generation, they need to acquire something of the art and technique of teaching religion in the home, the church and the community. Much along this line may be accomplished by non-credit courses, but we may be sure that the highest efficiency will be reached and the broadest appeal made only when the teaching is on a plane worthy of credit and actually receives it.

I think I can best state my theory of the place which credit courses in religion should occupy in tax-supported institutions in a series of contrasted or complementary observations. It takes both latitude and longitude accurately to locate any geographical position, and a rough use of this device may help us in this particular problem.

In the first place, credit courses in religion should be an integrated part of the program of the church at tax-supported institutions and, at the same time, they should be an integrated part of the university's own curriculum. State and church must unite in this work. Neither one must resign the responsibility for it to the other. The church has an obligation here which it cannot evade without great damage to its own influence, and to the Schools of Religion movement. Unless these credit courses in religion have the friendly backing of the church, unless they are supervised and conducted by those who truly represent the church, they are almost certain sooner or later to become religiously sterile, critical, and academic without being constructive and vital; for after all, it is the living church, and not the outsiders, which, in the long run can best supply the energies of religion to any movement. Moreover, these credit courses, if they are a part of the work of the church, will bring great strength to the church. They will create an intellectual respect for the church, which in many quarters is sadly lacking. They

will help tremendously in holding the loyalties of the very strongest of the sons and daughters of the church during periods of mental growth and readjustment, and they may easily become a potent factor in enabling the church to utilize the accumulations of new knowledge in the interest of religious faith. Some may think that the church, because of its dogmatism, sectarianism and whatnot, had better not have anything to do with these credit courses in religion. Quite the reverse is true. These courses will gain tremendously by being sponsored by the church, and the church will gain tremendously by sponsoring them,

At the same time, however, these courses should be part and parcel of the university's own curriculum. They should be so integrated into it as to enjoy the same privileges and receive the same recognition as any other courses the university offers. Those who teach the courses should include at least some of professorial rank. The credit arrangements should be liberal enough to make it apparent that these courses have a worth comparable to the courses of any other department. Everything should be done to prevent any suspicion that these courses do not possess the cultural value of others, or that they are simply an appendage or extra, admitted by special arrangement and more or less on trial. It is essential that they should be adopted into the curriculum without fear or favor, and not under any device which would tend to suggest a cleavage between the study of religion and the study of other subjects, or confirm the notion that after all religion is not quite up to par as a subject for university study.

My first point therefore is that the place of credit courses in religion in tax-supported institutions is one of vital relationship to the church and of equally vital relationship to the university. I believe that the vitality of this double relationship can be realized and maintained without sacrificing any essential element in the principle of the separation of church and state. There need be no compromise or surrender on either side, but only cooperative good will and understanding to meet a need recognized by both.

My second latitudinal and longitudinal observation in trying to find the proper place for credit courses in religion in tax-

supported institutions is that latitudinally, they should possess unabridged freedom to present religion in its most vital forms, and longitudinally, they should possess the largest possible measure of organized unity. In other words, the principle should be unity,—administrative and even educational unity,—in the rich diversity of religious belief and experience. Every teacher of religion in a tax-supported school should be as free to teach the truth as he sees it and to share his religious experiences with his students, as though he were teaching in an institution controlled by his own denomination. He should be free to offer the courses which he thinks will enable him best to function as a teacher of religion or as a representative of his religious faith. A good friend of mine has drawn the distinction between the study of religion and the teaching of religion, and has taken the position that the function of the state university is to provide opportunities for the study of religion, but hardly the teaching of religion, which he regards as the function of the church. I agree that this distinction should be recognized if the university and church cannot cooperate as above described, but granting that they can cooperate in some form of joint direction of credit courses in religion, then surely there should be no restriction in utilizing such courses for all that is involved in the full and unhampered teaching process, a process which will bring into play the deepest convictions and experiences of teacher and pupil alike. But along with this freedom and diversity, there should be the greatest possible unity: the unity of good-will, of trust and of common understanding—no progress at all can be made without this; the unity of common educational standards in the choice of professors and in the content of courses; the unity of a well balanced and adequate curriculum; the unity of a common building for classes, etc.; administrative unity for the purpose of developing and carrying out common policies. Ways and means *may* be found for conducting credit courses in religion in tax-supported institutions without much of this unity, but I do not see how the work will ever attain the university standing it merits without it. I realize that the task of conducting a school of religion on a basis of real unity without sacrifice of the rich diversity and full expressiveness of religion is a delicate one, but

I believe it can be done even when the participating elements include, as they should, all the religious groups of a community. At least to attempt such a task is a religious experience itself. I believe that any persons, or any groups of persons, who are really committed to the religious view of life and to the educational ideal can find a basis for working together without any kind of unworthy compromise.

In the third place, the place of credit courses in religion in tax-supported institutions is in the undergraduate colleges, and also in the graduate school. There is no conflict here except as any individual teacher or advisor may have a preference or conviction that the work should be emphasized at one point rather than the other. I have found some who feel that a school of religion in a state university should be primarily for undergraduates and only incidentally for graduates; and others who feel that just the reverse is true. My own conviction is that credit courses in religion have a function to perform at every point in the educational process and that both religion and all other subjects would profit by having the opportunities for religious instruction extend from the freshman class to the doctor's degree. Of course such an ambitious program cannot be developed over night, but the theory of it seems sound. When one considers the tremendous rôle these universities are destined to play in the life of America, and the increasing thousands of students who will be attracted to them for both undergraduate and graduate study, why should not religion, as life's most cultural and vital interest, take its proper place in this marvelous educational drama which is opening before our eyes? We complain that religion is too often cloistered and separated from the main current of the world's life. Here is a chance to make a contribution to the very sources of thinking and living, and to receive a rich reward in return. Logically, it seems to me, the place for these credit courses to start is on the undergraduate level. The need there is greatest, and there are fewer obstacles to overcome, but we should be ready to enter the graduate area as our facilities increase and the demand grows. One need of which we are all conscious, which graduate credit courses could do much to supply, is the training of religious workers for this university

field. It will be a great day for our movement when we have a considerable number of men and women who have been trained by the university, or let us say, by the church in the university, for the work of the church at the university.

Finally, credit courses in religion in tax-supported institutions should avoid the sin of departmental exclusiveness and should seek friendly alliances in at least two more or less opposite directions, one academic and the other practical. The academic alliance is with other departments of the university, especially those of a cognate character like psychology or sociology, and the practical or laboratory alliance is with the total religious program of the campus and community. Both of these alliances, although differing in character have this in common, that they tend to make religion a campus-wide influence instead of a departmental specialty. Religion in its very nature seeks to be a synthetic force. It suffers all kinds of maladies when it is segregated and kept separate from adjoining interests. Credit courses in religion should be the means of quickening dormant religious tendencies in all parts of the university. On the academic side, courses in religion may be grouped with courses in other departments so as to afford a wider range for major or minor work either in religion or in some associated field. Professors in the various departments may be stimulated to offer courses of an interpretive character which in the broad sense of the term might be called religious, or the department of religion might undertake to give a course, say on the relation between science and religion, in which it would utilize several of the professors of science in the different departments of the university. Or the department of religion might directly contribute to the curriculum of some other department by offering a course on some religious aspect of that department's work, as for example, a course in religious journalism for students of journalism. In such ways the influence of the credit courses in religion could be made to touch a widening segment of the university's whole curriculum, and the contact should be mutually beneficial.

Equally close should be the contact between the credit courses in religion and the vital religious interests and activities of campus and community. Nothing worse could happen to a

school of religion than to have it do its work without regard to the living forces and problems of religion at its very doors. Of course there must be lots of common sense in all of this. A school of religion should be neither a religious boss nor meddling busybody about the campus or town. But if credit courses in religion are to be worthy of the name, they must deal with living religious experience, that of the past as we find it in the Bible and elsewhere, and that of the present as we find it in the lives of the boys and girls whom we teach, and in all the conditions which surround them. Credit courses in religion must have their laboratory, and must constantly be carrying on experimental work. Opportunities for this will not be hard to find. Here is a near-by church which desires to remodel its educational program; what is more natural than that a graduate student in religious education would be assigned to the task, working under proper supervision? Here is a campus-wide program of moral and religious discussion groups to be held in fraternity houses and dormitories for the purpose of arousing interest in wholesome ideals and creating better sentiment on moral issues; what a fine opportunity this would be for some credit course in religion, both teacher and students, to furnish various forms of leadership and to make the whole enterprise a project for study and practical suggestions. Likewise, in the various forms of service which students may render on deputation teams, in settlement work, etc., there is abundant opportunity for mutually advantageous cooperation between credit courses in religion and other religious agencies on or about the campus. It would be folly of course for a school of religion to attempt more work along this line or any other line than it could properly attend to. The highest educational standards must be maintained at all costs, but in spirit at least, and to some appreciable extent in practice, credit courses in religion should enter into both these academic and these laboratory alliances.

Here then is the place of credit courses in religion in tax-supported institutions, as I understand it. Their proper location is at the juncture of the following intersecting lines: genuine church representation with full-fledged university recognition; unrestricted religious freedom with organized administrative

unity; graduate with undergraduate work; and broad internal curriculum contacts with vital extension laboratory service.

A fair question of course is whether such an array of forces can ever be stabilized in one place. This, I think, will depend primarily upon two factors: first an assured sufficient income, preferably in the form of endowment, so as to guarantee continuity of operation over a period of years, and second upon the intellectual and spiritual qualifications of those who teach these courses. There are those who say that it is expecting too much of any one man to ask that on religious matters he should be at the same time intelligent enough to suit the university, religiously loyal enough to suit his church, and tolerant enough to suit his colleagues of other religious faiths. If this is so, one might well despair. But there are some who say that it is not so.

That the torch of leadership in religion had passed from the hands of women to men the Rev. Roelif H. Brooks, rector of St. Thomas' Episcopal Church, asserted at the fortieth anniversary dinner of the St. Thomas Chapel Chapter of the Brotherhood of St. Andrew, held in New York, recently.

Men were thinking in terms of religion today as never before, he declared, pointing to a gain of eighty chapters in the Brotherhood during the last year as an indication of the religious spirit of the age

* * * * *

Mrs. Evangeline Lindbergh, of Detroit, mother of Colonel Charles A. Lindbergh, made her debut in Constantinople society September 25. Mrs. Joseph C. Grew held a reception for her in the summer embassy on the upper Bosphorus and introduced her to the American colony, Turkish notables and members of the diplomatic corps. Mrs. Lindbergh will teach chemistry at the American College in Constantinople this winter, in which 425 young women students are enrolled, mostly Turkish girls, daughters of deputies, provincial governors and other public officials, although Bulgaria and other Balkan and Near Eastern countries are well represented.

Mrs. Lindbergh is on leave of absence from Cass Technical High School in Detroit.

THE CHURCH AND RELIGION AT THE STATE UNIVERSITY

W. E. MOORE, Pastor, First Christian Church, Bloomington, Ind.

THE CHURCH'S ATTITUDE TOWARD THE STUDENTS

The church at the doors of a great state university should possess an open mind on all challenging problems confronting our modern day. To live in a modern world with an ancient or medieval mind, to live in a modern world with a biased or prejudiced mind is suicidal for either an individual or an institution.

1—*The church should have an open mind toward youth.*

The church should be interested in, sympathetic toward and acquainted with the problems confronting youth. To believe in students, to study and to minister to their needs sympathetically and intelligently is a great challenge to the church.

2—*The church should have an open mind toward religion.*

The final things have not been said about religion. Religion is not a static, fixed, final, or complete thing within itself—but a dynamic and vital expression of life. Indeed, religion is life, and the church should be constantly revising its program and readjusting itself so as to possess a religion that can meet the needs of the modern world.

3—*The church should have an open mind toward education.*

The message of religion through the church should not contradict the best in modern education, indeed, it will not if there is an honest and intelligent effort made to harmonize the two. The church should welcome all attempts toward the assembling of scientific facts concerning life and the universe and encourage any philosophic endeavor to interpret life all about us. For students to come in contact with modern learning during the week only to find on Sunday that many of the results of modern learning are ridiculed by the church is enough to drive them away from religion.

4—*The church should have an open mind toward social and national problems.*

Many students from various nationalities matriculate in a large university each year and the church should be as friendly as possible to such students, and preach our racial oneness in God.

THE CHURCH'S TASK OF MINISTERING TO STUDENTS

There are close to one thousand Disciple students attending Indiana University during the school year, or at least who give our church as their preference. There are more Disciples attending this institution by far than any other institution of the state. Some of these students are interested in the church and many of them are not; some of them accept our invitations to attend the church services and many do not. Many of them are more interested in religion than they are in the church. Just how to help these, and other students of all denominations or no church affiliation, to become interested in the religion of Jesus and apply it to their student life is the task of the church.

We can do this in at least three ways—

1—*It is a personal task.*

Many a student on leaving home needs personal attention by the church. We can help them by private interviews to overcome some of the rough places of temptation and difficulty. We can assist them in their campus problems, homesickness, vocational guidance, religious perplexities, etc.

2—*It is a social task.*

Students ordinarily coming to the university are soon swept into social activities and usually have too much social life. There are some students, however, who if they have much social life at all must get it under the auspices of the church. These two phases of work, in my judgment, can be done better by the pastor, assisted by capable student helpers than by an active associate pastor or student worker.

3—*It is an inspirational task.*

In addition to other student activities on Sunday, such as young peoples meetings, student classes, socials and luncheons,

there should be inspiring and attractive services of worship. To preach to several hundred students eager to know the Jesus way of life is the most interesting and inspiring thing I have ever done.

To challenge these students to unselfish service, to inspire them to bold, rational and sensible thinking in the realm of religion, to move them to wholesome and holy living, is a part of this inspirational task.

I find that youth, both of high school and college age, are interested in religion. They are not much concerned about denominational programs and doctrinal issues and church machinery and antiquated forms, but they are interested in religion as a WAY OF LIFE. Jesus—his ideals, his life, his principles, his spirit, is about the only thing youth is interested in today when talking about religion.

The dean of men in Indiana University said to me a few weeks ago that almost every young man he interviewed about some problem in life is keenly interested in a sensible and rational interpretation of religion. He said he had his first young man yet to interview to not respond to some sort of religious interest. William Adams Brown in his recent book, *Beliefs that Matter* quotes the following from *The Harvard Advocate* relative to student interest in religion as a way of life:

The Student Council at Harvard recently called attention to the neglect of philosophy in modern education and requested that a course be provided, to be required of all students, which should survey the chief answers which have been given man's questions concerning the ultimate problems of life, including the Christian answer. These young critics of education thought it surprising and mortifying that, in a country whose ideals have been largely determined by the Christian religion, young men should be launched upon the sea of life with a pilot's license from their Alma Mater, without even an elementary knowledge of what some of the greatest minds of all ages have thought about God and human destiny.

I have never been invited to a fraternity for dinner or to any other group without being interrogated by one or more students on some disturbing religious problem. For more than an hour

in a law fraternity some time ago I discussed with five students problems confronting the church and religion as a way of life. A young man by the name of Alexander Campbell, a great, great-nephew of our own Alexander Campbell, a law student in the University, came to see me one night this past winter and talked to me over three hours about religion and its application to all of life. Yes, youth is interested in religion, if it's real religion, but this religion must be 'Christocentric' and conceived of in terms of the Kingdom of God, rather than in denominational terms. Religion must be unfettered by the accretions of the past and present and it is my purpose as the pastor of a University church to inspire and assist students in every possible way to constructive, sane, and simple religious faith.

THE TASK OF TEACHING RELIGION

The task of teaching religion to university students, other than that which I have already mentioned, I am frank to say, does not, in my judgment, come within the province of the local church. It is not any local church's task—it could not be and it should not be. In fact, it is not the task of any particular denomination alone. The task of teaching religion in connection with any large educational institution belongs to a separate and distinct field and should be handled by a school of religion.

1—Great interest is being manifest today all over the United States by state institutions in the teaching of religion. Conferences are being held by college and university presidents, by leaders of schools of religion and by university pastors, and usually any effort upon the part of a school of religion to locate adjacent to a state institution is enthusiastically welcomed by college and university officials.

2—There is dire need for the teaching of religion, for heretofore these students have been neglected with the exception of what separate denominations and the Young Men's and Young Women's Christian Associations have done. I do not speak disparagingly of these efforts, yet we know that they have been very meager and sadly inadequate.

Students are flocking to the state institutions by the thousands. The reasons are quite obvious—free tuition, splendid physical

equipment, unexcelled athletic activities, available scholarships, and high type of instruction. In the face of these facts, it will become increasingly more difficult for the church college to live, badly as we need it and much as we want to see it live and thrive.

Since, however, these students are at the state institutions, some adequate program of religion must be offered them other than that which has been given by the church and kindred organizations.

3—The approach to the teaching of religion in the state institution must be non-denominational or interdenominational. A denominational approach here to anything, I am inclined to believe, will ultimately result in defeat.

A school of religion supported by many communions can with the proper leadership keep religion from being confused with denominationalism. The psychological effects for cooperation and unity among denominations on the university campus would be a working together. An interdenominational school of religion is more at home in a democratic and scientific atmosphere than a separate sectarian enterprise, for a sectarian program with an atmosphere of scholastic dogmas and ecclesiastical jealousies is out of place.

Religion must stand on its own merits in the presence of modern learning and should not depend on traditions of the past or the machinery of the present to bolster it up. In order to teach religion worthily in a school of religion it must be maintained adequately, it must be properly equipped and endowed. It must be separate and distinct from, but adjacent to, the state institution, with a curriculum that is worthy of challenging the students and worthy, too, of receiving credits from said institution.

There can be no possible conflict between such a school of religion and the local church, but the work of each will supplement the other. I hope the time may come within the next few years when such schools of religion shall be adequately established at all the state institutions of Indiana. It will not be a Disciple task, nor a Presbyterian task, nor a Methodist task, but the task and opportunity of all these churches working harmoniously and unitedly together.

It is only in this sense that there is any future at all for the school of religion at Indiana University and it is my sincere and earnest desire, as well as the wish of hundreds of others, that the school of religion shall soon be adequately and worthily supported so that the dreams and visions of its prophetic educational statesman shall be realized.

The beautiful new University chapel of the University of Chicago at Fifty-ninth Street and Woodlawn Avenue, was dedicated Sunday morning, October 28, with appropriate ceremonies. An appropriate musical vesper service at four o'clock the same day made a significant impression. The building was completely filled at both services. On the official dedication announcement, the following quotation from the donor's letter was appended:

. . . As the spirit of religion should penetrate and control the University, so that building which represents religion ought to be the central and dominant feature of the University group. The Chapel may appropriately embody those architectural ideals from which the other buildings, now so beautifully harmonious, have taken their spirit, so that all the other buildings on the campus will seem to have caught their inspiration from the Chapel, and in turn will seem to be contributing of their worthiest to the Chapel. In this way the group of University buildings, with the Chapel centrally located and dominant in its architecture, may proclaim that the University, in its ideal, is dominated by the spirit of religion, all its departments are inspired by the religious feeling, and all its work is directed to the highest ends. . . .

John D. Rockefeller

* * * * *

Here is an excerpt from a letter received by the pastor of People's Church, East Lansing, Mich., where four denominations unite in maintaining Christian work for students. It was written by a young man who attended the Michigan Agricultural College. He says:

I like to think of East Lansing, as there I saw how the principles of Jesus Christ could be practiced in the community and preached in one church for all and for all denominations. There I learned it was possible to have modernism without skepticism and Fundamentalism without superstition. So I feel that my life has been definitely influenced by my stay and associations in East Lansing.

DEVELOPMENTS AT THE UNIVERSITY OF CALIFORNIA AT LOS ANGELES

O. D. FOSTER

Encouraging news has come from the University of California at Los Angeles, where one of our most significant experiments in religious cooperation has been developing for several months.

Representatives of all the great religious interests, Protestant, Catholic, Jewish, Protestant Episcopal, and others, have incorporated, under the laws of the State of California, THE UNIVERSITY RELIGIOUS CONFERENCE for purposes which the charter states as follows:

In so far as properly may be permissible to assist and encourage those in attendance, as students or otherwise, at the University of California at Los Angeles, to habits of good clean living; to adopt and observe religious principles, and to live up to the high practices and standards thereof; independent and outside of the University, and wherever permissible, to receive proper instruction in their respective religious beliefs; to regularly attend Divine service in the churches which they may select or with which they are affiliated.

To cultivate good will and confidence between all persons attending, and interested in the work of the University; to cooperate with them in the advancement of matters of mutual interest, and to serve as a clearing house in subjects of common concern; as far as practicable, to provide for them ways and means to receive high grade religious and moral instruction and entertainment, having due regard to the views of persons of different religious beliefs.

To encourage the establishment and maintenance of places of Divine worship in the vicinity of the University for its students and those interested in its work; provided, however, that places of Divine worship so established shall be exclusively planned, erected, paid for, managed, and supervised by the respective denominations by which they may be constructed and used.

To purchase, erect, or lease, and maintain and conduct, lecture and assembly rooms, reading rooms, club rooms, dormitories, living quarters, and to equip the same with all things necessary for the benefit of those attending or inter-

ested in the work of the University and interested in the religious, moral and general improvement purposes herein set forth.

The Board of Directors of the CONFERENCE is made up of representatives of the associated Protestant interests, the Catholic Church, the Jewish faith, a representative of the Protestant Episcopal Church, business men and appointees from the student religious groups, including the Newman Club, the Stevens Club, the Y. M. C. A., the Y. W. C. A., the Wesley Club, the Jewish students, etc. The officers are: President, Doctor James B. Fox; Vice-President, Father Thos. K. Gorman; Second Vice-President, Rabbi Edgar F. Magnin; Treasurer, C. I. D. Moore; Executive Secretary, Thos. S. Evans. The headquarters this year will be at 4665 Willowbrook Avenue, just off the north end of the campus, where a student Club House, with lounge, library and lunch room will be maintained for the use of all students.

On the lists of working committees are to be found the names of many of the leading people of Southern California—drawn from all faiths. In view of the difficulties involved in launching such a complicated enterprise, these people deserve great praise for the progress they have made. Their success has been gratifying even to the most sanguine and far beyond the expectations of many.

A new day is here when representatives of so many faiths will meet in council to advance cooperatively the interests they have in common. Everyone informed on the religious situation at our institutions of higher learning knows it is serious, awfully serious. Religious leaders realize that blind competition in religion in these student centers is suicidal. Their only hope here lies in intelligent cooperation. Let us pray that the State of perpetual golden sunsets may show the East how to gain perpetual golden sunrises in religious cooperation.

The following editorial comments on the project will reveal many angles of interest to those contemplating a broad plan of cooperation:

From the Los Angeles daily paper:

CONFERENCE WILL DIRECT RELIGIOUS COOPERATIVE PLANS
Newman Hall Houses Offices and Club Rooms of All
Denominations

Characterized as an experiment in united religious cooperation and in religious education in an endeavor to determine the most logical as well as helpful means of conducting of the united religious project at Westwood next year, the University Religious conference has recently acquired the direction of Newman hall for the coming year.

Besides housing the offices of the student advisors of the denominations now represented upon the campus, the club rooms will serve as a rendezvous for all interested in religious, psychological, and relative problems.

As a new feature of the club house, meals will be served during the lunch hour, at which time it is hoped that members of the student body will gather for the purpose of a closer relationship with one another as well as to take advantage of the house as a place of study.

Continuing its former policy, Newman club will continue as a house which is open to all organizations affiliated with the University.

Advisors who may be reached at the hall are, Father C. C. Conaty, for the Roman Catholics, Dr. E. W. Blakeman, for the Methodists, Rev. H. V. Harris, for the Episcopalians, Dr. L. B. Hillis, for the Presbyterians, Dr. F. H. Reinsch, for the Baptists, Rev. G. A. Dorn and Rev. George Witte, for the Lutherans, and Rev. S. M. Buckham, for the Congregationalists. Representatives will also be secured for the Jews and Disciples.

From *The California Daily Bruin*, the University paper:

Youth and Religion

The benevolent clan, who bewail the fate of present day youth for their seemingly indifferent attitude towards everything in general except the present thrilling moment, will no doubt, as a reaction, evidence a pang of extreme mental anguish when they read in today's *Bruin* that the religions represented on the campus have joined hands to maintain Newman Hall for the benefit of all religious interests.

Last semester plans were discussed for the formation of a University religious conference at Westwood, but many prophesied its defeat. Now the cooperative plan is becoming a reality—it is being actually practiced on this campus.

It not only seems that youth is interested in religion, but it is influential in the development of perhaps the Utopian dream of a universal religion. At any rate, the youth which is press-agented as unchaste is in reality working towards the desired "peace and good will among men" as far as religion is concerned.

C. G. L. S.

From *The Tidings*, the Roman Catholic organ for the Diocese of Southern California:

A Notable Effort at Cooperation

After two years of encouraging work the principal religious bodies of Los Angeles have found that they can do a great deal towards securing supplementary spiritual education for the students at the University of California. Representatives of Jewish, Protestant, Episcopalian and Catholic groups, after meeting frequently over a long period of time and discussing with the utmost frankness the problem and need for religious education of some kind in institutions of higher learning, came to a realization that cooperation was not only possible but desirable. Not the least among the notable accomplishments of this movement has been a realization that the groups could work together without infringing upon or attacking the doctrinal positions of participating churches. This phase of the effort alone has resulted in a better mutual understanding.

For a number of years the feeling has been growing that, while religious teaching and philosophical training, except such as are anti-religious, are carefully excluded from the American University, principles are openly taught that are inimical to religion and in some cases religious faith is openly scoffed at. This awakening has recently been manifest among non-Catholics to a considerable extent. The Catholic educational system, not only here but abroad, evidences the fact that the Church has never lost sight of the harm done to religion by Godless education. The consensus of opinion among the participating members of the various groups was throughout that religion must re-enter the educational field formally or lose its influence. For this reason a cooperative movement that would include all groups was set on foot.

As a result of this careful effort articles of incorporation were filed at the end of July by which the University Religious Conference was set up. In the hands of this organization will be placed the general control of various religious activities at the State University. There will be an effort

to establish a school of religion which will offer courses in religious subjects and philosophical studies for students.

Thus far the greatest cordiality has existed between the various groups which presages well for future mutual understandings. The aim is to counteract the anti-religious philosophy of education that permeates our whole public educational system. While no religious group has a right to expect that its doctrines be taught in an institution maintained by public funds, all demand that their young people should not be turned into enemies of religion at public expense.

Whatever may be the final outcome of this movement, at least we may expect an honest effort at restoration of religious thought to its rightful place in higher education.

There are many temptations, men say, in the modern college, and so there are. Wherever there is life, there is the testing of life. To be alive is to feel, to choose, to grapple, and a good life is a good fight. If we go outside the college—into the bank, the law office, the subway, the political caucus—are there no temptations there? The college cannot abolish temptation, but it can provide temptations upward, allurements and seductions into the higher life.

The whole business of the Faculty is to furnish temptations upward. They call the student into the laboratory and hand him the microscope or the test tube or the balance. They tempt his natural curiosity, they try to start him interrogating nature, searching for facts and laws. Does he respond? . . .

. . . They bring before him some great leader of moral and spiritual progress; they let him hear Abraham Lincoln or James Bryce or Cardinal Mercier. Does his spirit take fire, and does he dedicate his life to the service of the world? No power can coerce him. As someone has said, "You can lead a student to college, but you cannot make him think." All we can do is to furnish the temptation to think, to understand, to serve, to lead humanity, and make it as vivid and winsome as possible.—*W. H. P. Faunce in "Facing Life."*

UNIVERSITY NOTES

O. D. FOSTER

The University of Kansas is granting a further extension of credit for work done in the Kansas School of Religion. This school, founded by the Disciples of Christ and now functioning interdenominationally, is gaining in strength and favor. A campaign is on to raise an endowment for the institution. This school is finding a place for itself in the University and State. Our best wishes for complete success attend them in their campaign for funds.

* * * * *

A significant experiment in religious cooperation has been carried on for some years at the Michigan State College. The magnificent church recently erected at the edge of the campus serves the entire Protestant constituency so far as they wish it to do so. Over a score of denominations are represented in its membership, while several are found in its staff of workers.

The Reverend N. A. McCune, pastor, has been the unifying, inspiring spirit through the years, and largely through his ability, courage, energy and catholic spirit has this all been made possible. With Dr. McCune has been associated as Student Directors for several years Professor Bennett Weaver and Miss Neva Lovewell. They believed in each other, worked for each other and together advanced the interests of us all. While we regret that Professor Weaver has left this work in which he has been a conspicuous success, we rejoice in his further progress. He made many unique contributions at East Lansing and his work was marked by originality, force and spirit. The Reverend N. W. Kunkel has been called to succeed Mr. Weaver. We welcome him to our fellowship and bespeak for him years of happy associations and valuable service. Courses in religion taught here have been listed as credit courses at the Michigan State College.

* * * * *

The School of Religion at the University of North Carolina loses its dean, Dr. Mims Thornburgh Workman, this fall to the

School of Religion at Vanderbilt University. Dr. Workman has rendered splendid service in North Carolina and has dignified the work in the eyes of the University authorities, as is evidenced by the fact that the Board of Trustees voted almost unanimously at a recent meeting to establish a chair in the University for the "Teaching of the History and Literature of Religions." Those interested in the School of Religion are greatly pleased to see realized one of their greatest objectives: "That religion shall be a part of the offerings on the campus."

University professors and the Dean of the School have teamed together in providing academic instruction in religion, while pastors, Association secretaries and the director have been co-operating in the furtherance of the voluntary religious activities of the student body. The School will continue to function in supplementary ways, perhaps laying now more stress upon phases of work which cannot be advisedly handled in curriculum classes by a regular university professor.

A chair of religion within a university may have a profound influence upon the life of an institution. It may be a farce. But its presence provides a possible avenue of great good. While the incumbent of this chair should have an intellectual equipment equal to any man in the university, he should also have a warm human interest in young people and a vital interest in their future. Dr. Workman recently wrote as follows:

It will be of interest to the readers of CHRISTIAN EDUCATION to know of the outcome of the first two years' work of The School of Religion at Chapel Hill (North Carolina), a local interdenominational corporation which has been offering courses in religion and the Bible at the University of North Carolina. These courses did not command university credit, yet we had a total of fifty-eight students the first year and over a hundred the second. At the end of the second year, that is, in June last, a group of the leading students in the university petitioned the faculty either to recognize the School of Religion or to offer credit courses as a part of the regular university curriculum. The faculty has never been able to unify on the first alternative, although they have spoken of our courses in terms which we consider generous. They recommended to the University Board of Trustees, however, that a chair of The History and Literature of Religions be established, on the same basis as any other chair, to interpret the religions of the world from a purely academic standpoint. With only one dissenting vote (fifty-nine to one) the Board decided to do this, and during the coming

academic year the plans will be worked out. The School of Religion at Chapel Hill will continue on a restricted basis as a community institution, offering short courses and using invited speakers of distinction in the field of religion. I have been acting dean and professor of Biblical History and Religion in the School, but have accepted the chair of English Bible in the School of Religion of Vanderbilt University. I shall also give one course each quarter in the College of Arts and Sciences. I feel that the incorporation of religion into the University curriculum at North Carolina is the finest conceivable outcome of the efforts the School of Religion was making to secure the academic recognition of that field there. We have been told repeatedly that it was The School of Religion at Chapel Hill that brought it about.

* * * * *

While today one may not be stirred profoundly by Harvard's religious fervor, he is deeply impressed by its religious toleration. The atmosphere is intellectual with consequent fairness for all points of view sincerely entertained. Emphasis is on unity of purpose in human service rather upon unity of creed. Out of this spirit and in this environment has grown up the Phillips Brooks House Association.

Although the Association is more social than religious—as these words are usually understood—it is wielding a potent influence in both these regards. In its function, as constituent societies and committees, nearly a score of groups, representing various creeds, interests and nationalities. An auxiliary association, composed of students and local pastors, Catholic, Jewish and Protestant, meets regularly to study ways and means of reaching better the students of their respective groups, as well as those who belong to no group.

The Phillips Brooks House provides excellent physical quarters for the democratically cosmopolitan associations it houses. It is most admirably located and equipped. It has social rooms, committee rooms, library, offices, etc., at the heart of the campus—in which all students feel an equal sense of proprietorship.

IN THE SEMINARY WORLD

GARDINER M. DAY

THE NATIONAL THEOLOGICAL COMMITTEE MEETS

At the time of the Field Council meeting in Kalamazoo, the National Theological Committee met under its chairman, Dr. George Stewart. Reports of conferences and progress along the lines of greater cooperation between seminaries were heard from different parts of the country: C. B. Jensen reporting for the Central Region, H. H. Landram for the Pacific Coast, Melvin Prior for New England, Willis Mathias for the Middle Atlantic, George Watkins for the South, and Brown Love for the Southwest.

Dr. Stewart announced that the Theological Committee had been enlarged in order to make it more truly representative of the whole country. It was also decided that a full-time secretary should be employed as soon as possible to promote the work of cooperation and good feeling among the seminaries in a more practical way than the committee had been able to do heretofore. The names of various men were suggested and the committee is now in search of the best man for this secretaryship.

The Committee summarized the ways which had been found most valuable as means of increasing understanding and fellowship between different seminaries in various parts of the country as follows:

1. Retreats held by one or two seminaries in which the student bodies and faculties spend a quiet day in the country discussing some definite problem. Few methods have proved as worth while as this in helping to draw two seminaries together in spirit. Two seminaries may be located in the same town and yet the students in one seminary may be so busy with their own work that they do not know what the students in the other are thinking. A retreat gives opportunity for exchange of thought and a discussion of common problems as well as possible bases of cooperation.

2. Another method that has proved of value is a two day regional conference to which all the seminaries of a particular

part of the country or state send representatives and a regular program is arranged in advance. This kind of conference means that a good deal of work must be done on the part of those making the arrangements. A program must be set up that will attract the students and make it worthwhile for them to go oftentimes some distance. By using interested ministers in the vicinity and representative faculty members from various seminaries such a program can usually be provided, and if discussion groups are held in which a portion of the students of different seminaries participate, more may be accomplished in a couple of days along the lines of increased understanding than has been done in the past in years. This is not merely belief, but has been proved.

3. Another method of promoting better cooperation between seminaries that has already worked out very well is that of holding athletic contests. For example in New England the Inter-Seminary Basketball game has been one of the prominent features of the Inter-Seminary Conference.

4. Another way in which seminaries can work together in various regions is by sending a deputation of some of their best students and possibly one or two of their best young graduates to the campuses of colleges in their region under the auspices of the Christian Association, to present quietly to individuals and to small groups the work of the ministry and other departments of Christian work, and to tell of the need and opportunity such work presents for the high calibre college graduate. Last year several of the seminaries in the Middle Atlantic region took part in such a deputation to one of the universities of that region. Arrangements were made quietly for the coming of the deputation by the local Y. M. C. A. Secretary. Possibly few men outside of those who were individually invited knew about the conferences, but so effective were they, that this year the pastors in the town have invited the men back for a special Sunday devoted to a discussion of Christian work. It is important that this kind of work be done quietly, if the right type of men are to be secured. This again means a good deal of preparation on the part of the local secretary as well as on the part of the men from the seminaries.

The Council recommended that so far as possible a younger member of the faculty of the various theological seminaries be secured to cherish the interests of the work of the Theological Committee in each seminary. A great deal of difficulty in the past has been due to the fact that as long as an enthusiastic student was interested in promoting cooperation between his seminary and other seminaries everything went nicely, but when he graduated there was often no one to carry on the work and the interest died out completely. It has been found, however, that if the interest of a member of the faculty is secured, he probably will remain for a longer period in the seminary and can interest the best students in every class.

Secondly, the Committee recommended that as many theological students as possible be made aware of the fact that three national theological conferences have been held. The last one was held in Detroit in December, 1927, and was attended by three hundred delegates from all over the country. It is planned to hold these conferences at least once in every college generation; it is hoped that an increasingly worth-while program can be arranged so that the number of delegates attending will increase steadily.

Thirdly, the Committee recommended that the individual theological student feel more responsibility to promote Christian work on the campus from which he came and feel it his particular opportunity to recruit men for the ministry from that campus.

Various seminary conferences are being planned for this winter and certainly all the reports reveal that the harmony and cooperation between various seminaries is better today than ever it has been in the history of the country.

ART IN THE SEMINARIES

Any one who has been in touch with the currents of thought in our Protestant churches and seminaries has become keenly aware during the past few years of a new realization on the part of religious leaders of the value and necessity of greater recognition of beauty in church architecture and church worship. No longer are plain meeting houses erected, but even a small town

in building a new church tries to beautify the village street. Old barren interiors have been reconstructed with a new eye for beauty. A massive pulpit and minister's seat standing directly in front of the worshipper against a background of organ pipes have given way to an artistically arranged chancel with an altar and cross in the center and the organ pipes relegated to the side or rear.

The same endeavor to synthesize beauty with truth and goodness in our service of worship is manifest on every hand. Free churches are becoming continually less free so far as freedom is shown in the ritual. Minister and people alike are rediscovering the value of a more formal liturgy. Pastors of college chapels are telling us that a formal liturgy is most appreciated by the students because through its simplicity and its dignity the student is best able to avoid the pitfalls of his intellectual difficulties and feel that sense of awe and majesty which alone enables him to walk humbly in the presence of God. The same influence is seen also in our religious books; notably among these are such books as *Art and Religion* and *Modern Worship* by Von Ogden Vogt and *Reality in Worship* by Dean Sperry, in which the aesthetic aspect of worship is strongly emphasized.

The outstanding development in the seminary world along these lines was the instituting a year ago of a chair of religious drama in the Chicago Theological Seminary to which Dr. Fred Eastman was called. Dr. Eastman's influence in the seminary itself has already been keenly felt and as a result of his drama courses the play called "The Color Line," written under his direction by Mrs. Everett MacNair, was given at the Student Volunteer Convention in Detroit last winter.

In addition, the faculty of the Chicago Theological Seminary and the Divinity School meeting in joint session adopted a report of their Committee on Religion and Art making two recommendations. First, that the seminaries recognize their responsibility for the development of the imaginative, aesthetic, and creative life of their students; and secondly, that courses be given with this end in view. The committee then gave an outline of the subjects which the courses ought to cover in the field of music with such subjects as: ministry of music, graded music

for the church school, hymnology, voice culture, theory and technique of church music, choral music; and in the field of drama time should be given to the study and analysis of great dramas, the writing of religious dramas and pageants, and the theory and technique of dramatic production. In addition, there should be courses in art in its relation to literature, biography, painting, sculpture, and architecture, and its application in religious education, as well as a course in the general history of Christian art. The committee who presented this report is as follows: For the Divinity School: Charles W. Gilkey, Donald W. Riddle, Gerald Birney Smith, Theodore G. Soares, Harold R. Willoughby; for the Seminary: Fred Eastman, Anton T. Boisen, Arthur E. Holt, Carl S. Patton, Wilhelm Pauck.

Writing of the importance of art in relation to our Protestant churches, Dr. Gerald Birney Smith says:

But there is one aspect of the matter which deserves more attention than is usually given to it. Medieval Catholicism worked out architectural forms and liturgical services of an astonishingly high degree of artistic quality. It is almost inevitable that in the craving for greater beauty men should turn instinctively to those great achievements of the past. In this new interest it is easy to forget that these forms of art were intended to convey the religious ideas of Catholicism.

It would seem that the time has come when theological seminaries ought to face squarely this new problem. Ought there not to be developed a department which shall consider the whole realm of worship and aesthetics as seriously and as thoroughly as the problems of biblical criticism and of religious education are being considered? Instead of having a few music courses, which are regarded in the nature of frills, there should be such an interpretation of music as can be given only by a scholar of the first rank in this field. The whole matter of symbolism in architecture and in worship should be in the hands of one who has a profound philosophy of aesthetics, together with an equally profound knowledge of the genius of modern Protestantism. There should be an output of scholarly articles and books on a par with those contributed by professors in the other departments.

It is only as the aesthetic side of Protestantism shall be taken as seriously as its intellectual and pedagogical aspects

that we shall be able in the perplexing age before us to commend our faith with all the power and dignity which it deserves. If Protestantism is worth preserving it can be preserved only as it shall be made as obviously dignified and worthy as Catholicism. But this dignifying of Protestantism cannot be a mere imitation; it must develop its own original worship and its own original aesthetic forms in all the realms of religious art.

RELIGION IN THE COLLEGE

ANNOUNCEMENT OF BOWDOIN COLLEGE, MAY, 1928

The Committee on Religious Interests, of which Professor Burnett is the chairman, has recently recommended that increased opportunity for education in religion be offered the students of Bowdoin College through the curriculum, and that there be obtained the services of a full-time instructor in the history of religion and in Biblical Literature. Apparently Bowdoin is one of the very few colleges in the country that offers practically no courses in the curriculum devoted to these subjects. To be sure, there is some study and reading of the Bible in Freshman English; a few lectures on the Bible are given in the President's course in Literature; and every other year Professor Crook offers a course in sociology to a limited group of students on the Social Evolution of the Hebrew People. Nevertheless, it would be well for the College seriously to consider the enrichment of the curriculum along the lines recommended by our committee. In many colleges there is also clearly to be seen an increasing tendency to employ a College Chaplain. The Student Christian Association also makes a strong plea for the employment of a young graduate as full-time secretary. The rather small group of undergraduates interested in Christian work has been carrying on heroically; and their wishes should receive most sympathetic consideration.

It is possible that as an experiment we may be able to use next year the income of the Tallman Fund to bring to the College some distinguished English scholar in these fields.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

Editorial

CHRISTIANITY IN SCIENCE*

Is it necessary in the interest of Christianity to antagonize the theory of evolution, or in the interest of science to abandon faith in God, or is it possible to believe in God and in evolution? Bishop Leete has published his findings, *Christianity in Science*, and his conclusion is that you can believe in both; and he argues his case by demonstrating that some of the most productive scientists have openly avowed the Christian faith.

The author finds that the spirit and service of science are distinctly religious; science is the friend of humanity, and it goes about, like the Master, doing good. The logic of science also is religious. The very limitlessness and intricacy of the universe that science reveals make necessary the conception of a universal purpose. Though some claim that the logic of science is away from God, the trend in fact is in the other direction.

There is harmony between science and Christianity in that both insist upon truth. Reality is one, and whatever aids science helps Christianity. The progress of science in seizing its own truths constitutes a profound contribution to religion. An indication that scientists recognize the truth and value of Christianity is that they think and write so much on this subject.

Science and Christian ethics also are one; not only in the estimate of scientists who consider Christian ethics the highest ideals attained, but in their practice of them. In this respect science might follow the beautiful example of religion by establishing its "saints' days," and aid education by holding before the young examples of devotion to noble living. Scientists have been

* *Christianity in Science*, by Frederick D. Leete. The Abingdon Press, 1928.

actively interested in reformatory movements and have contributed to save humanity from its two worst scourges—war and rum. Science is able to give most valuable aid in the teaching and application of Christian ethics, and scientific method is needed in the solution of social and moral problems. It appears that the personal virtues of scientists are in harmony with and illustrative of Christian ethics, and that ethical principles of Christianity are congenial to the scientific mind at its highest level. But ethics requires religious sanction, and mechanistic evolutionism is unable to solve moral problems. The solution is found in the moral regeneration and force that the Founder of Christianity brings to bear on the individual.

Scientists are now agreed that the principle of faith is not foreign to science but that this faith is akin to that of religion. Bishop Leete's attitude toward miracles is mediating: the uniformity of natural law does not necessarily make them impossible; scientists themselves speak of "miracles of science"; the miraculous may be but the expression of law not as yet understood; if Jesus Christ belonged to a higher spiritual order, unusual—miraculous—phenomena might be expected in his career; but Jesus is greater than his miracles.

Science as well as Christianity has had and still has its heroes and martyrs. But the persecution of scientists was not always due to religion but sometimes to science itself; and some scientists are persecuted not for their views but for their bad manners. The present situation in the relation of science and Christianity, according to the author, is hopeful in spite of appearances to the contrary. An enlightened public opinion will never be satisfied with a concept of the universe which is a soulless mechanism or mechano-chemism. It cries out with Harry Webb Farrington:

"Oh, not a cosmos, rigid, stern—
Devoid of tender smile and nod;
I know there is within it all
A bleeding and a brooding God."

The last chapter is a survey of what science has to say on personal immortality. The older scientists expressed strong hopes

for immortality. Some of the more modern ruthlessly deny it. But there is a large group of the latter who see it in the analogies of natural phenomena, in psychical research, in the conservation of energy. New paths have been found in arguing for it from the point of view of idealistic monism, and from evolution itself which reaches its climax in man attaining freedom and, at length, relationship with God through Jesus Christ—a life in God which is eternal by its very nature.

This survey of the substantial volume indicates that Bishop Leete deals with living issues and that his book is timely.

There is a charm in the book due to its easy style, biographical material, and the warmth with which the discussion is carried on. In its perusal the book reminds one of Andrew D. White's *Warfare of Theology with Science* of a generation ago. It is its counterpart but with striking contrasts: it is less belligerent, more constructive and irenic. Its effect will be salutary. It reveals to the sceptical scientist that a host of his colleagues are Christians. The conservative liberal will welcome it as an aid to his position. But where it is greatly needed and is likely to do the most good is among the ranks of those who fail to see the essential harmony between science and Christianity. Coming from a man in high official position in the church and justly distinguished for being both evangelical and evangelistic, it is calculated to bring about a better understanding between factions within the church.

I believe the chief revelation God has granted to this generation has been through the natural sciences. If we shut our eyes to it, or denounce it, we do so at our peril—peril of grieving the Spirit of Truth. The realm of man's spirit is eternal, and not only is God above the evolutionary process, but we, also, have a footing in that eternal world whereof we are citizens. My conclusion is that evolution is only the method whereby the Eternal God carries on most of His purposes in the world. I do not think the existence or attributes of God are involved in it at all—*Dean Inge*.

TEACHING THE BIBLE AT DAVIDSON

KENNETH J. FOREMAN, Professor, Davidson College

THE STUDENTS

The 384 men studying Bible at Davidson are all from Christian and most from Presbyterian homes. This should lead us to presuppose a considerable knowledge of the Bible, if these homes were all of the old-fashioned Presbyterian sort. The fact is, however, that aside from the usual differences in native capacity, the entering freshmen show wide differences in their actual knowledge of the Bible. On a simple introductory test held last year in two sections, for example, the grades ranged between thirty-eight and zero. The good preparation of the best students can be accounted for, as a rule, by their experience in preparatory schools where some work in the Bible is required; for the ignorance of the worst students, one can only offer conjectures, or draw mournful morals about the passing of the "good old days" of rigid Biblical instruction at home.

Based on the facts just noted, two assumptions can be safely made by our instructors. First, we can assume that each student is a Christian, from a Christian home, and that therefore the Bible ought to be not merely of historical but of warm personal and devotional interest and importance to every one in the class. We do not need to approach the Bible as we would the Koran, as an exotic; we can approach it as the great Book of the student's own inherited and personal religion. Second, we nevertheless have to assume that no student knows anything to speak of about the subject.*

As to the attitude of the students to Bible study, a few dislike it extremely, some are merely resigned, some are eager for it; but the attitude on the whole is at least respectful.

THE STAFF

Four men teach in this department, three of whom are full professors, one an assistant professor. (Each may have a stu-

* Adjusting the entire class to the grade of the most ignorant might be eliminated with a better system of sectioning.

dent "reading assistant," only one declining this privilege.) Two of these are D.D.'s (one of these also LL.D.) while the other two hold the Master's degree. All are licensed ministers of the Presbyterian Church, and all but one are ordained. The head of the department is also Dean of Men in the college. The length of service at Davidson ranges from one to twenty-five years. Two have personally visited Palestine and the surrounding countries. All have had graduate work in the seminaries of Columbia, Union (Va.), Princeton or Yale; in the universities of Yale, Pennsylvania or Princeton.

No professor teaches Bible exclusively. Three teach also philosophy, the fourth teaching mathematics in addition to Bible.

At the end of each semester, it is customary to exchange sections so far as practicable, so that the students become acquainted with the various types of method and temperament represented on the staff, and the teachers in turn come to know a larger number of students.

THE COURSE

I. *Its Aim*

The aim of the course in the first two years, which are compulsory for all students, is mainly to acquaint the student with the contents of the Bible, as a whole.

This can best be understood by contrasting this with the aim of the Sunday school or that of a graduate school, let us say the seminary. In the Sunday school, detached portions of Scripture are studied, very likely in the framework of a general topic or problem such as "Honesty in Politics," or "How to Meet Temptation." The teacher is thinking all the time, "What lesson should we get out of this?" The aim of Bible teaching in Sunday school therefore is chiefly didactic, practical. In a graduate school on the other hand the aim may be either homiletic or critical. Questions of authorship, of the history and the genuineness of MSS, theories of inspiration, theological and ecclesiastical implications—all these fall within the province of the seminary. (Though not always fairly discussed even there.)

Now the idea in Davidson is different both from the Sunday school and the seminary. Here the Bible is taken as a whole, as it stands. We do not take the Bible in small doses, after the Sunday school manner; we take it in a broader sweep than the microscopic examination of the professional exegete permits. We do not insist on stopping every few verses to inquire, What does this teach us? We do not argue whether Moses wrote the Pentateuch, or whether there was one Isaiah or six. We do not discuss theological theories, whether of inspiration or the atonement. These matters have their place, but it is not in a college course in Bible, as we understand it.

We are concerned with one question chiefly: *What is in the Bible?* The aim of our course is to help the student to do what he finds place for nowhere else in all his school days; namely to master what have been called the "bare bones" of the Bible—its factual content, if you please. The Sunday school supposes that the student is too young to study all of the Bible, the seminary supposes him to be already familiar with it. Only about one-eighth of our students are prospective ministers, and so seven-eighths of them may never have any regular Bible study in their lives again; while even the ministerial students will never again have a chance at just this kind of Bible study. So, for once in their lives, Davidson aims to introduce these men to the entire Bible, the main point always being to get the facts first, before theorizing about them or moralizing upon them in any way.

II. Its Content

(1) **First Year:** The Old Testament as it stands, beginning with *Genesis* and going through the reign of Solomon. Also the books from *Job* through the *Song of Solomon*.*

(2) **Second Year:** The rest of the historical portion of the Old Testament; a brief view of the prophets and their central messages; a study of the period between Ezra and Herod the Great; the Gospels, Acts, a brief study of the Epistles.*

These two years are required, and constitute the traditional backbone of the course. Recently some elective courses for

* The poetical books and the Epistles are sometimes assigned as collateral reading and not taken up in class.

juniors and seniors have been added, as follows:

(3) **General Church History and Government:** (Why this should be classed as a Bible course is not clear, but it is so listed.) This course includes a special study of the Presbyterian Book of Government. Alternates with Philosophy of Religion.

(4) **Old Testament Ideals:** "To appreciate the value of the Old Testament and to learn how to derive light from it for the problems of to-day are the objectives of this course." Study is made of the social teachings of the Law and the Prophets. Alternates with (5).

(5) **Sources of Christian Ethics:** A study of the Christian ideal of living, as based in the teachings of Jesus and the early leaders of Christianity.

Ministerial candidates are generally steered away from these elective courses, as they will have much the same courses in the seminary; others are encouraged to enter them for the opposite reason.

III. *Its Mechanics*

The Bible course is listed in the catalogue in the "History and Philosophy" group, with such subjects as education, English, political science and psychology.

Freshman and sophomore work is compulsory, as above noted, for three hours a week for both semesters. Six hours' credit is given for each of these, as also for each elective course.

Written reviews are given monthly. Examination lasting three hours is given at the close of each semester, no exemptions being allowed. The passing grade is 70 for freshmen, 75 for all others.

In a recent typical semester, slightly over 10 per cent of the students in the department made A grade; 13 per cent failed; more than 50 per cent were in the C group (passing to 82); the median for all Bible students was 3.02 points lower than the median for the college as a whole.

IV. *Its Method*

Each instructor is left to his own devices. The one thing demanded of him is that he shall cover a certain amount of ground in a given time. Outside of that he is given free rein. He chooses his own text-books, outlines his own course, conducts

recitations or gives lectures as he sees fit, uses whatever methods he finds best suited to his own temperament. One instructor, for example, emphasizes the details of Biblical geography, another barely touches the high spots. One requires memory work, as, for example, the Ten Commandments, the Beatitudes; others do not. Some professors encourage questions on the ground that this stimulates thought; others discourage questions on the ground that this may lead to irreverence.

Still, some facts can be stated which are true of all classes.

(1) *The text-book is the Bible.** All other text-books are ancillary.

(2) Other books of some kind are used in all sections and classes. These may be in the nature of syllabi or of additional reading. Examples of text-books that have been used, always as aids to direct study of the Bible itself: Shearer's *Bible Syllabus* (used now by only two instructors, in Old Testament work); McAllister's *Outlines of Old Testament History*; Ellis' *Bible Lands To-day*; Davis' *Bible Dictionary* (one professor assigning nearly all his parallel reading from this source); Hastings' *Encyclopaedia of Religion and Ethics*; Stevens and Burton's *Harmony of the Gospels*; Burton and Goodspeed's *Student's Harmony of the Gospels*; Burton and Mathews' *Life of Christ*; Turnbull's *Studying the Book of Genesis*; Vincent and Hurlbut's *Bible Atlas*; Scott's *Ethical Teaching of Jesus*.

(3) The lecture method is very little used. Mental activity on the part of the pupils is encouraged and required. Since the number of students in a section seldom reaches forty, personal attention can be given each student.

V. Its Spirit

With four instructors of quite different temperaments, it is natural that uniformity should not exist. Nevertheless, of the entire Bible course three things can be said of the prevailing spirit, traditional at Davidson.

(1) Intellectually, it is a spirit of strictness. The percentage of failures noted above is one indication of the fact that, generally speaking, the Bible course is not regarded as a notably

* American Standard Version, of course. Goodspeed's used in some New Testament classes.

easy one. We are old-fashioned enough at Davidson to believe in the educative value of mental discipline, and find that this can be secured in Bible as well as in most other studies. Slovenly thinking and inaccuracy of knowledge are penalized and so far as possible eliminated.

(2) Practically it is never forgotten that the Bible was hammered out of life, by living men; that it was written by men who had found the secret of living, to help others to the same fulness of life. And so the instructors, remembering that the young men in their classes are interested in life more than in anything else, teach the Bible as a book useful for practical living.

(3) Spiritually, believing that man's discovery of God is but the human side of God's revelation of Himself, we teach the Bible in a spirit of reverence, as God's Book. Knowing that it has brought God's message to millions, we believe it may yet be a Light of God to the newest generation. "We believe it is inspired, because we know it to be inspiring."

Improvements

The strong points of the Davidson Bible course have already been brought out: such as its high academic standard, its survey of the entire Bible, giving an opportunity to master its factual content, together with opportunities in the elective courses to go a bit deeper into its teachings; the large place given to the Old Testament, about which so much ignorance and misapprehension exist; the freedom and variety of method in teaching.

But of course no one claims that the course is perfect or that the results are ideal. Modifications which have seemed desirable to one or more members of the staff, and which might be entirely practicable under suitable conditions, include:

"A division of the freshmen at the beginning of their first year on the basis of knowledge or capacity, or both."

"Bible compulsory for only one year."

"Larger time given to the New Testament."

"New Testament given in the freshman year."

"Less concern with producing an acceptable college credit and more direct aim at the culture of faith and the devotional or spiritual life."

IMPORTANT RELIGIOUS BOOKS, 1927-28

A list of thirty-five books published during the library year, furnished by the publishers for the Religious Book Round Table exhibit in connection with the American Library Association conference, held at West Baden, Indiana, May 28-June 2. Selected by Frank Grant Lewis, Chester, Pa. Small library list starred.

Abbott, L. F. Twelve great modernists. Doubleday. 1927. \$3.50.

Baker, E. D. Worship of the little child. Cokesbury. 1927. 75c.

*Barton, Bruce. What can a man believe? Bobbs. 1927. \$2.50.

Beaven, A. W. Putting the church on a full-time basis. Doubleday. 1928. \$2.00.

Bradford, Gamaliel. D. L. Moody; a worker in souls. Doran. 1927. \$3.50.

Burton, M. E. New paths for old purposes. Missionary Education Movement. 1927. \$1.00.

Case, S. J. Jesus; a new biography. University of Chicago Press. 1927. \$3.00.

Cutten, G. B. Speaking with tongues. Yale University Press. 1927. \$2.50.

*Darr, V. C. Children's prayers, recorded by their mother. Pilgrim Press. 1928. \$1.25.

Dieffenbach, A. C. Religious liberty. Morrow. 1927. \$1.50.

*Eddy, G. S. Religion and social justice. Doran. 1927. \$1.50.

Foakes-Jackson, F. J. Peter, prince of apostles. Doubleday. 1927. \$2.50.

*Fosdick, H. E. Pilgrimage to Palestine. Macmillan. 1927. \$2.50.

Frazer, J. G. Man, God and immortality. Macmillan. 1927. \$3.00.

*Gilkey, C. W. Present-day dilemmas in religion. Cokesbury. 1928. \$1.50.

Hooker, E. R. How can local churches come together? Home Missions Council. 1928. 25c.

Huxley, J. S. Religion without revelation. Harper. 1927. \$2.00.

Jacks, L. P. Constructive citizenship. Doubleday. 1928. \$2.00.

*Jones, E. S. Christ at the round table. Abingdon. 1928. \$1.50.

Jones, R. M. New studies in mystical religion. Macmillan. 1927. \$1.75.

Martindale, C. C. Faith of the Roman Church. Doran. 1927. \$2.00.

*Moehlman, C. H. Story of the ten commandments. Harcourt. 1928. \$2.50.

Niebuhr, Reinhold. Does civilization need religion? Macmillan. 1927. \$2.00.

Oxenham, John, pseud. "Gentlemen—the King!" Pilgrim Press. 1928. 75c.

Robinson, W. J. What I believe. Eugenics Publishing Company. 1927. \$2.50.

Sheppard, H. R. L. Impatience of a Parson. Doubleday. 1928. \$2.00.

*Smith, G. B. Current Christian thinking. University of Chicago Press. 1928. \$2.00.

*Soares, T. G. Religious education. University of Chicago Press. 1928. \$2.50.

Spinka, Matthew. Church and the Russian revolution. Macmillan. 1927. \$2.50.

Stewart, George. Resurrection in our street. Doubleday. 1928. \$1.35.

Streeter, B. H., and others. Adventure; the faith of science. Macmillan. 1928. \$2.00.

Stuber, S. I. How we got our denominations. Association Press. 1927. \$2.00.

*Thompson, F. C. Bob's hike to the Holy City. Kirkbride Bible Company. 1927. \$2.25.

Vogt, V. O. Modern worship. Yale University Press. 1927. \$2.00.

Woelfkin, Cornelius. Expanding horizons. Cokesbury. 1927. \$1.50.

THE WORKER'S BOOKSHELF

College or Kindergarten?—Max McConn. The New Republic, Inc. \$1.00.

This is a very readable book—one of the best in the rapidly increasing series on the American college. Dean McConn treats the same old subjects but with a freshness and good nature that remind one of Stephen Leacock. The book is crammed full with sane comment; how could it be otherwise since he is describing the "Real College?" He is not extravagant and irresponsible as some of our educationally "red" prophets are, nor is he irrevocably committed to the *status quo*. A number of things are interestingly said that need very much to be said. The professor will find a friend in Max McConn, and he has a few kind words for the executive and the administrator—and even for the alumni. It is a most stimulating book.—*R. L. K.*

Books Received

Research Adventures in University Teaching. Eighteen investigations of college and university problems. Public School Publishing Co., Bloomington, Ill.

Every Man a Brick. The status of military training in American universities. M. M. Chambers. Public School Publishing Co., Bloomington, Ill. The American and German University. One hundred years of history. Charles W. Thwing. Macmillan, New York.

The Relation of the Teacher's Education to her Effectiveness. Charles Jacobs. Teachers College Contributions to Education, New York.

Christ and the Country People. H. W. McLaughlin. Presbyterian Committee on Publication, Richmond, Va.

Religion in the Colleges. Princeton, 1928. A symposium. Galen M. Fisher, Editor, Association Press, New York.

Education for World Citizenship. William G. Carr, Stanford University Press, Stanford University, Cal.